

Correction, Instruction:  
OR, A  
TREATISE  
OF  
Afflictions:

First conceived by way of  
*Private Meditations*

Afterward  
Digested into certain *Sermons*,  
preach'd at *Aldermanbury*.

And now published for the Help  
and comfort of humble suffering  
*CHRISTIANS*.

By *THO. CASE*, M. A. sometimes  
Student of *Ch. Ch. Oxen* now a teacher of  
the Gospel in *London*.

The Third Edition,

*JOB 13. 15*

*Though he slay me, yet will I trust in him.*  
*Nihil eo infelicius, cui nihil infelix con-*  
*tingit. Demet. apud Sen.*

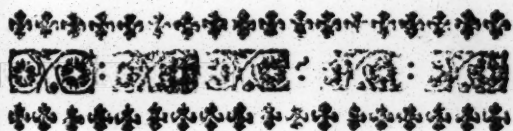
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To my Reverend Friend,

*Mr Thomas Case,*

*Minister of the Gospel, &c.*

*Sir,*



Thank you for the favor you did me in affording me a sight of your Papers; I had heard much of your notions concerning *afflictions*, and therefore was very thirsty till you were pleased to give me to drink of the fountain: I can now say as that Queen, \* *The* *ond half was not told me; fame* *came much short of taste: We*

*1 K. 10. 7*

perfect in no Lessons so  
as those into which  
God whippeth us; and can-  
not speak of any argument so  
warmly and feelingly, as when  
we speak out of present expe-  
rience: To treat of *afflictions*  
when we our selves flourish  
and abound in ease and plen-  
ty, favoreth more of the *Ora-*  
*tor* then the *Preacher*, the *brain*  
then the *heart*: Certainly *gues*  
and *imagination* cannot be so  
good a midwife to such con-  
ceptions as *sense* and *feeling*.

It seemeth when you went  
into *prison*, the Spirit of God  
went in to prison with you;  
and when you were *shut up* to  
others, you still *lay open* to the  
visits and free breathings of  
his grace; the *restraints* and  
*enclosures* of a prison cannot  
prejudice the *freedom* of his  
opera-

operations: He is a close pri-  
soner indeed that is shut up not  
only from the society of men,  
but converse with the Holy  
Ghost. I begin to see there is  
somewhat more then a strain  
and reach of wit in Tertullians  
consolatory Discourse to the  
Martyrs: \* You went out of  
prison (saith he) when you went  
into it, and were but sequestred  
from the world, that you might  
converse with God; the greatest  
prisoners and the most guilty are  
those that are at large, darkened  
with ignorance, chained with  
lusts, committed not by the Pro-  
consul, but God, &c. The Lord  
often manifested himself to  
his Prophets in a Wildernesse,  
and to you in your secession  
and retirement.

Sir, I could even envy your  
prison comforts, and the sweet  
op-

\* *Cetera a-  
nimi impen-  
dimenta us-  
que ad li-  
men carce-  
ris deduxer-  
unt vos,  
quousque  
& parentes  
vestri, ex-  
inde segre-  
gati estis a  
mundo nec  
hoc vos con-  
sternit quod  
segregati  
estis a mun-  
do, si enim  
recogitemus  
ipsum ma-  
gis mundum  
carcerem  
esse, et esse  
vos e carce-  
re quam in  
carcerem  
introisse in-  
teligimus  
tenebras ha-  
beret mundus  
gravius,  
catenas in-  
duit mun-  
dus, &c.  
Tertul. ad  
Martyr,*

---

opportunities of a *religious*  
*privacy* : We that are abroad  
are harrassed and worn out  
with constant publike labors,  
and can seldom retire from  
the distraction of business for  
such free converse with God  
and our own Souls : But we  
are not to choose our own  
portion ; crosses will come  
soon enough without wishing  
for them ; and if we were wise  
we might make an advantage  
of every condition.

Good Sir, be perswaded  
to publish those Discourses ;  
the Subject is useful, and your  
manner of handling it warm  
and affectionate ; do **not** de-  
prive the world of the com-  
fort of your Experiences :  
Certainly my heart is none of  
the tenderest ; yet *if heart an-*  
*swereth heart*, I can easily fore-  
see

see much success, and that you  
will not repent of the publica-  
tion : The Lord bless your  
endeavors in the Gospel of his  
dear Son : I am, Sir,

*Yours in*

*all Christian*

*observance,*

Tho. Manton.

To



## TO THE READER.

Reader,



*Hou* hast here in these *W*  
following Leaves *Rich*  
some *PRISON* *me*  
*THOUGHTS,* *with*  
*I* wish I could say, *EXPERI-* *ings*  
*ENCES.* If I have not *rea*  
written herein what I have *ov*  
FOUND, I bless God I have *dece*  
written what I have SOUGHT. *than*  
*I* must humbly confess with holy *he*  
Paul, *ἔλογίζομαι καὶ λαμβάνειν,* *I* *nite*  
count not my self to have ap- *vant*  
prehended; yet through Grace *o pr*  
*I* can add with that blessed *omp*  
Saint, But this one thing I do, *God*  
For-

Phil. 3. 13,  
14.

*.To the Reader.*

Forgetting those things which  
are behinde, and reaching  
forth unto those things which  
are before, I PRESS TO-  
WARDS THE MARK. God  
hath taught me somewhat of the  
Doctrine, if he would please to  
teach me the Use; God hath  
in some measure shewed me  
WHAT IS TO be gained by Af-  
fliction, if He would also teach  
me HOW to gain it, I should,  
with Moses, account my suffer-  
ings greater riches then the  
not-reasures of Egypt. The dis-  
covery is sweet; if my heart  
deceive me not, I would not ex-  
change it for the wealth of both  
the Indies; the possession in-  
initely precious. For thy ad-  
vantage I have been perswaded  
to print; my prayers shall ac-  
company my papers, That that  
God, who quickeneth the  
dead,

Heb. 11. 26

To the Reader

*N* dead, and calleth things that  
are not as though they were  
would please to make these broken  
Expressions answer the ayme  
and for the aymes- he despi-  
them not, but pray thou also  
and when thou prayest, remem-  
ber the chiefest of sinners, the  
poor and unworthy Author, who  
whilest yet in the Land of the  
Living, will be

Hoc tan-  
tum oro, ut  
cum peccatis  
etiam Tere-  
tulliani  
peccatoris  
memineri-  
tis. Tert.  
Apol.

Thine, to serve

thee, in the

Gospel of

CHRIST,



Tho: Case



Παθήματα, Μαθήματα.

## Correction, Instruction :

THE

Ro - and the Word.

P S A L. 94. 12.

Blessed is the man whom thou chastenest, O Lord; and teachest him out of thy Law.

**T**His Psalm being 'Αυσπίζ-  
εας, without a Title,  
it is not so easily deter-  
mined, when, or by  
whom it was pen'd. Probably by  
David, when himself, and the rest of  
the godly Party, were under a sore  
and bitter persecution by \* Saul and  
others of that bloody and hypocritical  
faction that bare sway under him.

Briefly, in the Psalm the Prophet  
saith these three things.

\* Non est  
norum  
quin de op-  
pressionibus  
domesticis  
loquitur  
quorum in i-  
qua domi-

atio, non minus Sanctus, infesto & molesta erat quam  
ines G etium injuria. Calv. in loc. Praesertim ad  
regem Saulis sa. g. vero. eundem ac violentum referri potest.  
Alic. in loc.

B

I. He

1. *He doth appeal to God for vengeance on the Persecutors, describing them by their pride, v. 2. Prophaneness, ver. 3, 4. their intemperate virulency of speech v. 4. Cruelty, and bloody practices, v. 5, 6. And lastly by their Atheistical securitie, v. 7.*
2. *He diverteth to the Enemies endeavouring to convince them of the brutishnesse and folly of their Atheism, the Mother and Nurse of the other impieties charged on them, v. 8. and that by a threefold Argument, sc.*
  1. *The power and skil of God in creating the hearing and seeing Organ in Man, v. 9.*
  2. *The Sovereignty of God, and the Righteousnesse of his Judgments, which he executes in the world, v. 10. the former part.*
  3. *His Wisdom and Knowledge in enduing man with such an excellent intellectual facultie whereby even the creature self is able to attain to admira-*



ble degrees of knowledg, v. 10.  
latter part, and 11.

3. *He labours to comfort the godly*  
against all the pressures and per-  
secutions under which they did  
groan and languish.

The first Argument which the  
*Psalmist* useth to this purpose is in  
the Text, *sc.* The sweet fruit which  
is to be gathered from the bitter root  
of affliction, which being accompa-  
nied with divine Instruction, is no  
longer to be esteemed a punishment,  
but a blessing.

*Blessed is the man whom thou*  
*chast-nest. O Lord, and teachest him*  
*the way of thy Law.*

This being the subject I intend to  
insist upon, I shall without any more  
ado contract it into this Doctrinal  
Point of Observation, *sc.*

*What man is a blessed man, whose*

*Doct.*

*Castigations are joyned with*  
*Divine Teachings. Or,*

*It is a blessed thing when Correc-*  
*tion and Instruction go together.*  
*The Rod and the Word make up*  
*a compleat Blessing.*

I shall take chastisements here in the utmost latitude, for all *kinds* and *degrees* of *sufferings*, whether from *God*, or *Man*, or *Satan*; whether sufferings for *Sin*, or sufferings for *Righteousness sake*. And for the Doctrinal part of the Point, I shall endeavour these four things.

1. To shew you *what those Lessons* are which God doth teach his people by his chastisements.
2. *What the Nature and Properties of Divine Teachings are.*
3. *In what tendency Correction lieth in order unto these Teachings*: or, what Use God doth make of Affliction for the carrying on of the Work of Instruction in the hearts of his People.
4. I shall lay down the *Grounds and Demonstrations* of the Point; or *Considerations* to evince the happiness of that man whom God is pleased to reach by his Corrections.

I begin with the *Lessons* which God doth usually teach his people in a suffering condition. Amongst many which may fall within the experience of the suffering Saints of God, I shall observe unto you twenty *several Lessons*, most vvhwhereof, like the teeth of the Spouse, you shall see will bear twins; or if any of them should fail, the rest will more then make up the account: which when I have presented *at large*, I shall then contract into three *summary* and *comprehensive* Instructions, which will contain the *substance* of all.

Can. 6.-6

20 Lessons which God teacheth by affliction.

1 Lesson Compassion towards sufferers.

The first Lesson which God teacheth by Affliction, is, *Compassion towards them which are in a suffering condition*. Truly vve are very prone to be insensible of our Brethrens sufferings, when vve our selves are at ease in Zion: Partly by reason of that *sensuality* vvhich is in our natures, reigning in carnal men, and dwelling even in the regenerate themselves, whereby vve let out our hearts so inordinately to our own comforts, as to quench the tender-

ness and sense which we ought to have of the miseries and hardships of other men. Partly out of the *delicacy of self-love*, which makes us unwilling to sower the relish of our own sweet fruitions with the bitter taste of strangers afflictions. Partly through *sluggishnesse and torpor of spirit*, which makes us unwilling to rise up from the bed of ease and pleasure to travel in the enquiry of the state of our Brethren either abroad or at home; so that (as the Apostle saith in another case) *we are willingly ignorant*, and are not only *strangers*, but are *content to be* strangers to their miseries and calamities.

One way or other, even Christians themselves, and such as are *truly* so called, are more or less guilty of the sin of the Gentiles; *without natural affection, unmerciful, without bowels, without compassion.*

Rom. 1 31  
ἀσώγους  
& ἀνελε-  
ήμονας.

Hence you may find, that it was one of the *errands* upon which God sent Israel into Egypt, that in the *brick-kilns*, there their hard hearts might be

be softened and melted into compassion towards strangers and captives. Therefore when God had turned their Captivity, that was one of the first lessons of which he puts them in mind, *Thou shalt not oppress a stranger*, there's the duty; which, though negatively expressed, yet (according to the Rule of interpreting the Commandments) doth include all the affirmative duties of mercy and compassion: and the motive follows, *for you know the heart of a stranger*: How came they to know it? *Seeing ye were strangers in the Land of Egypt*. As if God had said, I sent you on purpose into Egypt, that by the experience of your own sufferings and miseries you might learn as long as you live to lay to heart the anguish and agonies of strangers and captives, that whensoever you see a stranger in your habitations, you may say, *O here is a poor Sojourner, an Exile, I will surely have mercy upon him, and shew him kindness, for I myself have been a stranger and a bondslave in Egypt*;



*' I know by experience what a fearful, trembling, bleeding heart he carrieth in his bosom, &c.*

And upon this very account God still brings variety of afflictions and sorrows upon his own children ; he suffereth them to be plundered, banished, imprisoned, reduced to great extremities, that by their own experience they may learn to draw out their bowels towards such objects of pity ; that they might say within themselves, *I know the heart* of this afflicted Soul, I know what it is to be plundered, to be rich one day, and the very next day to be stript naked of all ones comforts and accommodations : I know what it is to hear poor hunger-starved children cry for bread, and there is none to give them ; I know what it is to be banisht from dearest relations, to be like arms and legs, torn out of the body, and to lie bleeding in their separation : I know what it is to be cast into prison, to be lockt up alone in the dark, with no other company but fears and sorrows ; I know what it is to receive

*the*



*the Sentence of death in our selves, &c. Shall not I pity, and pray, and pour out my Soul over such as are bleeding and languishing under the like miseries! And this Argument yet makes deeper impression, when a Christian compares and measures his lighter burden of affliction with anothers more grievous yoke, and reasons thus within himself; 'Imprisonment was grievous to me, and yet I enjoyed many comforts and accommodations, which others have not; I had a sweet chamber, and a soft bed, when some poor Members of Jesus Christ, in the Spanish Inquisition, and the Turkish Slavery, are cast into the Dungeon, and sink, with Jeremiah, into the mire; their feet are hurt in the stocks, and the irons do enter into their Soul; others lie bleeding and gasping upon the cold ground with their undrest wounds, exposed to all the injuries of hunger and nakedness in the open ayr: I saw the face of my Christian friends, sometimes, enjoyed refreshment in con-*

*Haud ignara mai  
miseris succurreve dis-  
co. Dido.  
Vigil.*

' verse with dearest relations, while  
 ' some of Gods precious people are  
 ' cast into dark and stinking prisons,  
 ' and do not see the face of a *Chri-*  
 ' *stian*, not of a *man* possibly in five,  
 ' ten or twenty years together, unless  
 ' it be of their *tormentors*. I had  
 ' fresh dyet every day, not only for  
 ' *necessity*, but for *delight*, while o-  
 ' ther precious servants of God want  
 ' their *necessary bread*, lie starving in  
 ' the doleful places of their sorrow-  
 ' ful restraint, and would be glad to  
 ' eat bread that falls into the very  
 ' loathsom excrements of Nature,  
 ' and perhaps (for extremity of hun-  
 ' ger) never stand to wipe it ; possi-  
 ' bly, forced to rake dead and stink-  
 ' ing carkasses out of their graves for  
 ' their sorrowful food, to eat the  
 ' *fruit of their own loyns*, yea to feed  
 ' on their *own dung*, and drink their  
 ' *own piss*, &c. Oh shall not my  
 ' bowels yern, and my compassions  
 ' be rouled within me, towards such  
 ' Objects of misery and compas-  
 ' sion ?

Truly Brethren, we see it daily in  
 case

case of the *Stone, Toothache, Gout, Strangury*, and the like evils, how experience doth melt the heart into tears of sympathy and fellow-feelings, while strangers to such sufferings stand wondering at, and almost deriding the heart-breaking laments of poor wretches. Brethren, that you may not wonder at this, consider I beseech you what the Apostle speaks of Christ himself: *It behoved* Heb. 2. 17  
*him in all things to be made like us-*  
*to his Brethren, that he might be a*  
*merciful and faithful high Priest,*  
*in things pertaining to God. And*  
*again. We have not an high Priest*  
*which cannot be touched with the* Chap. 4. 15  
*feeling of our infirmities, but was*  
*in all points tempted like as we are.*  
And Chap. 5. 2. *Who can have com-*  
*passion, &c. For that he himself also*  
*is compassed with infirmities.*

A man would say within himself, Why what need had the Lord Jesus to invest himself with a body of flesh to know the infirmities of our nature, since he was God, and knew all things? Nay, but, my Brethren, it seems

seems the knowledg which Christ had *as God*, was different frō that knowledg which he had *as man*; that which he had as God was *intuitive*; that which he had as man, was *experimental*; *experimental* knowledg of misery, is the *heart-affecting* knowledg; and therefore Christ himself would intender his ovrn heart, *as Mediator*, by his *own sense* and *feeling*: And if the Lord Jesus, who was *Mercy itself*, would put himself into a suffering condition, that he might the more sweetly and affectionately *act those Mercies* towards his suffering Members; how much more do we, that by nature are *cruel* and *incompassionate*, need such practical teachings to work upon our own hearts! Certainly we cannot gain so much sense of the Saints sufferings by the most artificial & skilful relation that the tongue of men or Angels is able to expresse, no nor by all our *Scripture-knowledg*, though *sanctified*, as we do by one days experience in the School of Affliction, when God is pleased to be the *School-master*.

This

This is one end why God sends us  
thither, and the first Lesson we learn  
by Affliction, *sc.* *Sympathy* with and  
*compassion* to, our suffering Brethren.

I come to the second Lesson.

And that is, *By Chastisements*  
God doth teach us how to prize our  
outward mercies and comforts more,  
and yet to dote upon them less; to  
be more thankful for them, and yet  
less ensnared by them. This is a My-  
stery indeed to Nature, a Paradox to  
the World; for naturally we are ve-  
ry prone either to *sight*, or to *sur-*  
*feit*; and yet (it is sad to consider)  
we can make a shift to do both at  
once; we can *undervalue* our mer-  
cies even while we *glut* our selves  
with them, and *desise* them even  
when we are *surfeiting* upon them.  
Witness that inculcated caution by  
*Moses* and *Joshua*, *When thou hast*  
*eaten and art full, take heed thou*  
*forget not the Lord thy God.* Behold,  
while men fill themselves with the  
mercies of God, they can neglect the  
God of their mercies: When God is  
most liberal in remembering us, we  
are

2 Lesson,  
1 to prize  
earthly  
comforts  
more.

Deut. 8. 1,  
11, 12, and  
6. 11, 12.

are most prone *to forget* God. Now therefore that we may know how to put a due estimate upon mercies, God often *cuts us short*, that we may learn to prize that by *want*, which our foolish unthankful hearts *slighted* in the enjoyment. Thus the Prodigal, who while yet at home, could despise the rich and well-furnished table of his father; when God sent him to School to the *Swine-trough*, could value the bread that the Hinds did eat; *How many of my*  
 Luk. 15. 17 *fathers hired servants have BREAD enough, and to spare!* He would have been glad of the reversion of broken meat that was cast into the *common-basket*.

I do not believe *David* ever slighted the Ordinances, yet certainly he never knew so well how to estimate them, as when he was banished from them; then a *Porters place*; the *Sparrows nest*, and the *Swallows neighbourhood* to the Altar of God, were matters of envy to him: The  
 Psalm 3. 4 remembrance of the company of  
 Psal. 42. 5 & 110. 3 *Saints*, the beauty of the Ordinances,  
 and

Now and the *presence of God*, fetcheth *Psal. 63. 2.*  
 how tears from his eyes, and groans from  
 cies, his heart, in his sorrowful Exile:  
 we *When I remember these things, I* *Psal. 42. 4.*  
 ant, *pour out my Soul in me, &c. My*  
 arts, *tears are my meat day and night.* Verse 3.  
 the Oh how amiable are the *Assemblies*  
 me, of the *Saints*, and the *Ordinances* of  
 fur- the *Sabbath*, when we are deprived  
 God of them! *In those dayes the Word*  
 inc- of the *Lord was precious*: What days  
 hat were those? It followeth, *There* *1 Sam. 3. 1*  
 my *was no open Vision. Word, and Pro-*  
 A D *phets were precious when they were*  
 uld not. *Want* will teach us the worth *Carendopo-*  
 of of mercies. Our liberties and dearest *tius quam*  
 the relations, how cheap & trivial things *frueno.*  
 are they while we possess them with- *Ser. Ep.*  
 out any check or restraint? While  
 we have the keeping of our mercies  
 in our own hands, we make but  
 small reckoning of them. Oh, but  
 let God threaten a *divorce* by death  
 or banishment, let *Task-masters* be  
 set over us and our comforts, who  
 shall measure out unto us at their  
 own pleasure; let us be lockt up a  
 while under close imprisonment, and  
 there



there be kept fasting from our dearest enjoyments, then the sight of a friend through an *iron grate*, the exchange of a few common civilities with a yoke-fellow under the correction and controul of a stranger, how sweet and precious? when as months and years of arbitrary enjoyments are past through, and we scarce sit down to reflect one serious view upon our mercies: seldom spread them before the Lord in prayer, or send up one thankful Ejaculation to God by night upon our beds, in this or the like manner; ' Lord, what mercy is this which I  
' enjoy in my *yoke-fellow, children,*  
' *friends, liberty, estate, comforts and*  
' *accommodations of all sorts, not*  
' *for necessity only, but for delight,*  
' while others, better than I, languish  
' under an unequal yoke, have great  
' rebukes in their children, are separated from friends, despoil'd of their  
' estates, imprison'd, banisht, afflicted,  
' deserted, tormented! How  
' comes it to pass that so much mercy falls to my share? that I want



nothing, while others have nothing? &c. Oh how rarely do we entertain such discourses with our own hearts, but pass by mercies as common things, scarce worth the owning? whereas in the house of bondage, in a Land of Captivity, the *les* and *dregs* of those mercies will be precious, which while the *Vessel* can *full* and *fresh* we could hardly relish: In famine the very *gleanings* of our comforts are better than the whole *Vintage* in the years of plenty.

And then secondly, As God teacheth us to prize our mercies, so by affliction also he doth teach us moderation in the use of them, while we value not to surfeit. And indeed it is the inordinate use of outward comforts which renders us unfit to prize them; we lose our esteem of mercies in excess: Surfeits do usually render those things *nauseous*, which formerly have been our *delicacies*: By our excesses in Creature enjoyments, Reason is drowned in sense, Judgement extinguish't in appetite,

2. Not to surfeit on them.

Ex corde  
tudine be-  
h f u l af-  
f. & c. &  
se prava  
voluntatis  
color.

*petite*, and the affections being blunted by commonness of exercise, even pleasures themselves become a burden. Surely the excessive letting out of our selves to sensual fruitions, is both a *sin* and a *punishment*, while thereby we lose both the *creature*, and *God*, and *our selves* at once.

Now this distemper God doth many times cure by the sharp corrective of affliction, and by *hardship* teacheth us *moderation*. Partly by *inuring us to abatements and wants*, whereby that which at first was *necessary*, afterwards grows to be our *choyce*: Hence saith the Apostle, *Phil. 4. 12* *I have learned to want*; how? why *God had taught him* to live of a little: By feeding of us *sparingly*, God abates and slackens the *inordinacy* of the appetite. Partly and especially, God takes off our hearts from inordinate indulgencies in a suffering condition, by *discovering richer and purer satisfactions in Jesus Christ*. It is Gods designe by withdrawing the Creature, to *invite*, and *fix* the Soul upon *himself*: The voyce of the

the Rod is, *O taste and see how good  
 the Lord is*; which when the Soul  
 hath once perceived, thrusting the  
 creature away with contempt and  
 indignation, it opens it self to God,  
 saying, *Whom have I in Heaven but  
 thee? and there is none upon Earth  
 that I desire in comparison of thee.*  
 Truly it was in the School of Af-  
 fliction that David learn'd that Les-  
 son, even when the wicked prospered,  
 and himself, with the rest of the god-  
 ly, were plagued all the day long, and  
 fastened every morning.

Psa. 73. 25

Verse 14.

This is the second, and an happy  
 Lesson, *sc.* to prize comforts more,  
 and yet prey upon our comforts less.

A third Lesson, which God teach-  
 eth by his Chastisements, is, *Self-de-*  
*nyal, and obediential submission to*  
*the Will of God.*

3. Lesson,

Self-deni-

al.

In our prosperity we are full of  
 our own wills, and usually we give  
 God counsel when God looks for  
 obedience, as if we could tell God  
 how it might have been better; and  
 so we dispute our cross when we  
 should take it up; but now *ferendo*  
*discimus*

*discimus perferre*, by bearing a little, we learn to bear more; *the tryall*  
 James 1 3 *of our faith worketh patience: the more we suffer, the more good fits us to suffer: partly by working us out from our own wills: folly is bowed up in the heart of Gods children, as well as our own; but the rod of correction driveth it far from them.* God fetcheth out the stubbornness and perverseness of our spirits by the *Discipline of the Rod*: So that before he hath done with us, we have not a will to lift up against his Will. And surely, as we say to our children, *Oh, it is a good Rod, which breaks us of our stomacks.* Partly by *inuring us to the Cross*: The Bullock unaccustomed to the yoke, is very impatient under the hand of the husbandman; but after she is inured to labour, she willingly putteth her neck under the yoke: and so it is with Christians, after a while the yoke of affliction begins to be well settled, and by much bearing we learn to bear with quietness: A new Cart maketh a great noise and squeak-

weaking, but when once used, it  
 setteth silently under the greatest  
 trial. *None murmur so much at suf-  
 ferings as they who have suffered least.*  
 It is not the weight of any affliction  
 which rendreth it intolerable, but  
 our own effeminacy: whereas on  
 the contrary, we see many times  
 that they are most patient who have  
 the heaviest burden upon their  
 necks. *He sitteth alone, and keep-  
 eth silence, because he hath born  
 much upon him: q. d.* He is patient be-  
 cause he is acquainted with sor-  
 rows: When people cry out, Oh,  
 how such sufferings as mine, it is  
 which argument they are strangers to  
 afflictions. Partly also because by  
 the chastisements God works out by de-  
 grees the delicacy of spirit which we  
 contract in our prosperity; mercy  
 makes us tender: They who are al-  
 ways kept in the warm house, dare  
 not put their head out of doors in a  
 storm: none so unfit for sufferings  
 as they that have been always dan-  
 dled upon the knee of Providence:  
 The most delicate constitutions are  
 most

*Nihil tol-  
 erabile 7 i-  
 e u. ror  
 quid ra,  
 sed quia  
 molles pa-  
 timur. Ser:  
 de ira, l. 2  
 c. 2.  
 Lam. 3. 28*

Hel. 22. 11

most unfit for hardship. But last  
 and chiefly, this comes to pass  
 cause by suffering we come to the  
 the fruit of sufferings. No chastising  
 for the present seems joyous,  
 grievous : At first Chastisements  
 seem very bitter, but afterwards  
 yeildeth the peaceable fruits of righteousness  
 unto them which are exercised thereby.  
 The fruit of patience is not found at the first  
 but after we are well exercised and  
 acquainted with a suffering condition :  
 Affliction is the true meat though the  
 root be bitter, yet the fruit is sweet ;  
 there is meat in the strong eater, out of the  
 strong comes sweetness : and then when the  
 Soul begins to taste the sweet fruit which  
 grows upon that bitter root, it is as  
 with the Church in the Lamentations,

Lam. 3. 26

27

It is good that a man should both hope and quietly wait for the  
 Salvation of the Lord ; it is good that a man should bear the yoke of his youth : i. e. I shall not be a loser  
 by my sufferings, I see the fruit will abundantly compensate the pain

at last *part* of a suffering condition.

Thus, I say, one way or other, God works his children into a sweet obediential frame by their sufferings. *ἑμαυθεν*, even of Christ himself, the Son of God by nature, it is said, *He learned obedience by the thing which he suffered*: He experimentally came to know what it was to be subject to the Will of his Father. It is most properly true of the adopted children, they learn obedience by the things which they suffer, and that not only in a *passive*, but in an *active* sense. By *suffering* Gods Will, we learn to *do* Gods Will: God hath wrought such obedient children as those by whom he nurtures in the School of Affliction. At length God brings all his Scholars to subscribe, *What God will, When God will, How God will: Thy Will be done on Earth, as it is in Heaven*. A blessed Lesson.

A Fourth is, *Humility and Meekness of Spirit*. 4 Lesson  
Humility.

It is one of Gods designs in affliction, to *hide pride from man*; to *spread sackcloth upon all his glory*, that



that so man may see no excellenc  
in all the creature wherein to prid  
himselſe. *God led Iſrael forty year*  
*in the wilderneſs to humble them*

By the thorns of the wilderneſs Go  
prickt the bladder of pride, and  
out the windineſs of ſelf-opinio  
that was in their hearts. Proſperit  
uſually makes men ſurly and ſuper  
cilious towards their poor Brethren

**Pro. 18 23** *The rich answers roughly: Eve*

*while the p or uſeth intreaties, i. e.*  
while he maketh his addreſſes to him  
with all humility and obſervance, h  
holds up his head, or turns his bac  
upon him with ſcorn and contemp  
and thinks himſelf too good to gi  
his poor neighbor a ſoft and peace  
able answer: *Loquuntur lapides*

they ſpeak hard things; theſe rough  
caſt *Nabals*, a man cannot tell how  
to ſpeak to them. Pride is an humo  
which naturally runs in our veins  
and it is nourish'd by eaſe and pro  
ſperity. Chriſtians themſelves are  
apt to grow proud of their revelati  
ons: Mercies are too ſtrong a liquo  
for weak ſpirits. And therefore too

Riches  
make men  
proud, but  
poverty  
humbleth  
the heart.



tame this pride of spirit that is in man, God takes him into the house of Correction, puts his feet in the stocks, and there teacheth him to know himself: *He humbled thee, and suffered thee to hunger*; Hunger brought down *Israel's* stomach, and did eat out that proud flesh which began to rankle. Therefore, after great enjoyments usually we meet with afflictions: *Paul's* thorn in the flesh after his Rapture; and *Jacob's* halting after wrestling with God: or else our hearts would never be kept steady. Hence it is, that if you take the children of God either yet in, or newly come out of the furnace of affliction, you shall observe them to be the tamest, meekest creatures upon the Earth: as it is said of the *New Convert*, *Isai. 11. 6. A little child may lead them*: whereas before, it may be, they were so stiff and high in the inflex, that an Angel of God could not tell how to deal with them; now the meanest of Gods Ministers or Servants may reprove and counsel, &c. *A little child*

C may

- may lead them. That David whom Sin made so fierce, that he put his
- 2 Sam. 12 3<sup>1</sup> poor *Ammonitish* prisoners and captives to death in cold blood, yearmented them to death with Saws and Harrows, and Axes of Iron, and burnt them alive in fiery Brickkilns; Him did banishment and persecution make so tame, that not only the righteous might reprove him, but even the wicked might reproach him, and he holds his peace; or if he speak, they be words of patience and submission: So let him curse
- Ps. 141. 5 because the Lord hath said, Curse
- 1 Sam. 16 1<sup>7</sup> David. At another time, several days sickness of a dying child, humbled him even with the dust.
- cap. 12. 16 1<sup>7</sup> man by trouble comes to know his own heart, which in prosperity he was a stranger to; seeth the weakness of his grace, and the strength of his corruption; how nothing weak but grace, nothing strong but sin; and this lays him in the dust. O wretch that I am? And truly when a man hath learned this lesson he is not far from deliverance. See

the Lord all ye meek of the Earth,  
 seek righteousness; seek meekness, Zeph. 2. 3  
 it may be, ye shall be hid in the day  
 of the Lords anger. This is Gods  
 designe, first, to meeken his people  
 by affliction, and then to save them  
 from affliction: For the Lord taketh Psa. 149. 4  
 pleasure in his people; he will beau-  
 tifie the MEEK with SALVA-  
 TION.

Fifthly, God by affliction dis- 5 Lesson,  
Discovery  
of Cor-  
ruption.  
 covers unknown Corruption in the  
 hearts of his people. He led thee  
 through the Wilderness these forty  
 years, to humble thee, and to prove Deut. 8. 2  
 thee, to know what was in thy  
 heart; i.e. to make thee know vvhat  
 vvvas in thy heart; vvhat pride, vvhat  
 impatience, vvhat unbelief, vvhat  
 idolatry, vvhat distrust of God,  
 vvhat murmur, vvhat unthankfulness  
 vvvas in thy heart: and thou never  
 ookest notice of it. I tell you Chri-  
 stians, sin lieth very close and deep,  
 and is not easily discerned, till the  
 fire of affliction comes and makes a  
 separation of the *precious* from the  
*vile*. The furnace discovers the dross

which lay hid before. *What shall*  
*Jerem 9.7. I do* (saith God) *for the daughter of*  
*my people?* they are exceeding bad,  
 and they know it not : *What shall*  
*I do with them?* I will melt them  
 and try them : into the furnace  
 they shall, and there I will discover  
 themselves to themselves, and shew  
 them what is in their hearts. In the  
 furnace we see more corruption, and  
 more of corruption, then ever ap-  
 peared or was suspected. Oh, saith  
 the poor Soul, whom God hath  
 taught in the School of Affliction ;  
 ' I never thought my heart so bad  
 ' as now I see it is ; I could not have  
 ' beleev'd the World had had so  
 ' much interest in my heart, and  
 ' Christ so little : I did not think  
 ' my Faith had been so weak, and  
 ' my Fears so strong : I finde that  
 ' Faith weak in danger, which I had  
 ' thought had been strong out of  
 ' danger : little did I think the sight  
 ' of death would have been so ter-  
 ' rible ; parting with nearest Friends  
 ' and dearest relations so piercing :  
 ' Oh, how unskilful and unwise am

I

' I to manage a suffering condi-  
 ' on, to discern Gods ends, to find  
 ' out what God would have me to  
 ' do; to moderate the violences of  
 ' mine own passions, to apply the  
 ' counsels and comforts of the  
 ' Word for their proper ends and  
 ' uses! Oh, where is my patience,  
 ' my love, my zeal, my rejoycing  
 ' in tribulation? Ah, did I ever think  
 ' to find my heart so discomposed,  
 ' my affections so out of command,  
 ' my graces so to seek when I  
 ' should fall into divers temptati-  
 ' ons? what a deal of self-love,  
 ' pride, distrust in God, Creature-  
 ' confidence, discontent, murmur,  
 ' rising of heart against the holy and  
 ' righteous Dispensations of God,  
 ' is there boyling and fretting within  
 ' me! *Wo is me, what an heart have*  
 ' I?

And besides all this, In the hour  
 of temptation, God brings old sins  
 to remembrance: *We are very*  
*guilty concerning our brother, could*  
*Josephs brethren say, twenty years*  
*since they had sold him for a slave,*

Gen. 42. 21

when they were in danger to be questioned for their lives (as they feared.) And thus when the *Israelites* cry to God in their sore distress, for rescue and deliverance, God puts them in mind of their old Apostacies: *Ye have forsaken me, and served other Gods, &c. Go and cry to the gods whom ye have chosen.* Suffering times are times of bringing sin to mind: *If they bethink themselves in the Land whither they were carried captives; Heb. If they bring back to heart.* Captivity is a time of turning in upon our selves and bringing back to heart our doings which have not been good in Gods sight: Thus David under the Plal. 119 Rod could call himself to account 59 *I thought on my ways, and turned my feet, &c.*

This now is another Lesson which God teacheth by affliction; and is of great use to humble us, and empty and out us of our selves, make us fly to Jesus Christ for righteousness and strength. In a word God lets us see what is crooked, the

we may *straighten* it ; what is *weak*, that we may *strengthen* it ; what is *wanting*, that we may *supply* it ; what is *lame*, that it may not be turned out of the way, but that it may rather be *healed*.

Sixthly, *In the School of affliction* 6 Lesson, God doth teach us to pray. They that *Prayer.*

never pray'd before will pray in affliction. Lord, in trouble they have *Isai. 26, 16*

visited Thee : they poured out a prayer when thy chastening is upon them. They that kept their distance

with God before, yea that said to the Almighty, depart from us ; in

their affliction can bestow a visit upon God ; in trouble they have

VISITED thee : and they that never pray'd before, or at least did but

now and then drop out a sleepy sluggish wish, can now pour out a pray-

er when chastisement is upon their a *Psal. 107*

loyns. a *Rebels*, b *Fools*, c *Mariners*, even the worst of men, can cry c 23.

to God in their trouble. The very Heathen Mariners fall to their

prayers in a storm, and can awaken the sleepy Prophet to this duty :

C 4.

What



*What meanest thou, O sleeper? arise and call upon thy God.* Hence we use to say, *He that cannot pray, let him go to Sea.* Thus I say affliction opens dumb lips, and untyeth the strings of the tongue to call upon God.

*Qui n' s'it  
o' are dis-  
navigare.*

But whom God teacheth in affliction, they learn to pray in another manner, *more frequently, more fervently.*

First, *More frequently*; Gods people are vessels full of the spirit of prayer, and affliction is a piercer, whereby God draws it out. *For my love they are my adversaries, but I give myself unto prayer.* David *Ise. 109.4* was always a praying man, but now under persecution he did nothing else; *I give myself unto prayer*: as wicked men give themselves up to their wickedness, so David gave himself up to prayer, he made it his work. Hence you may observe, that most of all the *Psalms* are nothing else almost but the runnings out of *David's* spirit in prayer under variety of afflictions and persecutions.

ons; as his troubles were multiplied, so his prayers did multiply. The holy man was never in that condition wherein he could not pray, &c. Alas, it is sad to consider, that in our peace and tranquillity we pray arbitrarily by fits and starts, many times we suffer every trifle to come and jumble out prayer; but in affliction God keeps us upon our knees, and (as it were) *tyeth the sacrifice to the horns of the altar.*

And as he teacheth us to pray more frequently, so also to pray more fervently. Even of Christ himself it is said, that *being in an agony, he pray'd more earnestly; more intensively: he pray'd till he sweat great drops of blood: he sweated out his Soul through his body in prayer; the reason whereof was, because he had not only the pangs of death, but the sense of his Fathers wrath to conflict withall: And so it is with Believers many times; outward afflictions are accompanied with inward dissensions.* So it was with David,

*Psal. 22. and 116. 3, 4, &c. And then he gathers up all his strength to prayer, and like a true son of Jacob wrestleth with God, and will not let him go till he gets the blessing: Psal. 143. 6, 7, &c.*

Truly Christians, those prayers wherewith you contented yourselves in the day of your peace and prosperity, will not serve your turn in the hour of temptation: then you will call to mind your short, slight, cold, dead, sleepy, formal Devotions in your Families and Closets, and be ashamed of them: Then you will see need of praying over all your prayers again, and *stir up yourselves to take hold upon God.* Indeed for this very end God sends his people into captivity, that he may draw out the spirit of prayer, which they have suffered to lie dead within them. *O my Dove! that art in the clefts of the rock, in the secret places of the stairs; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.* Christs Dove ne

*Isa. 64. 7.*

*Cant. 2. 14*

And ever looks more beautiful in his eyes, then when her cheeks are bedewed with tears; nor ever makes sweeter musique in his ears, then when she mourns to him, out of the rock, and from under the stairs, in a dark and desolate condition: then saith Christ, *thy countenance is comely, and sweet is thy voyce.*

Seventhly, By Correction God <sup>7 Lesson,</sup> brings the Children of Promise into Acquaintance with the Word. He teacheth them out of his Law. As here: *It is good for me that I have been afflicted, that I might learn thy Statutes.* God sent David into the School of Affliction, there to learn the Statutes of God. By Correction the people of God learn,

1. *To converse with the Word of God more abundantly.*
2. *To understand it more clearly.*
3. *To relish it more sweetly.*

First, By Affliction they come to converse with it more abundantly. It is their duty at all time to study the Word; *To let it dwell richly in them* Col. 3. 16

Plal. 1. 1. 2

them in all wisdom: Job esteems  
 the Words of Gods mouth more than  
 his necessary food. And it is their  
 happiness as well as their duty: Bless-  
 ed is the man that walketh not in  
 the counsel of the ungodly, but his  
 delight is in the Law of the Lord, and  
 in his Law doth he meditate day and  
 night. But what through distracti-  
 on without, and distemper within  
 the Children of God many times  
 grow strangers to their Bibles, and  
 they suffer diversions to interpose  
 between the Word and their hearts,  
 and as they pray arbitrarily, so they  
 read arbitrarily, and suffer their Bi-  
 bles to lie by the walls while they are  
 taken up with other entertainments  
 in the world: and therefore God is  
 forced to deal with them as we do  
 with our children, to whip them to  
 their Books by the Rod of Corre-  
 ction: *It is good for me that I have  
 been afflicted, that I might learn  
 thy Statutes.* When they are call-  
 ed out by the World, then they can run  
 to the Word. *Princes did sit and  
 speak against me; i. e. they sat in  
 Council*

*Council* to take away his life, that they might condemn him as a Traytor against *Saul*: and what did he in the mean time? it follows, *but thy servant did meditate in thy Statutes.* And again, *Princes have persecuted me without a cause, but my heart standeth in awe of thy Word.* V. cl. 161, While the persecutors are consulting with the Oracles of Hell to sin against *David*, *David* is consulting with the Oracles of Heaven, that he might not sin against God: *My heart standeth in awe of thy Word*: while they sinned and feared not, *David fears and sins not.*

2. They learn by affliction to understand the Word more clearly. As it was with the Disciples in reference to Christ his Resurrection; the Resurrection of Christ was a lively Comment upon the Prophecies of Christ: *These things understood not his Disciples at the first, but when Jesus was glorified, then remembered they these things; i. e. they remembered them understandingly, they remembered them beleevingly, they knew.* Joh. 12. 6.

knew what they meant: So it is with the people of God many times in reference to Affliction; *the R* *st* *a* *expounds the Word, Providence* *van* *sometimes interprets the Promise* *and* *are* *wit* *ne* *at t* *they can* *bring Gods Word and Gods Work* *together.*

3. *Affliction makes them relish* *the Word more sweetly.* In prosperity many times we suffer the luscious contentments of the World so to distemper our palates, that we can not relish the Word, taste no more sweetness in it *then in the white of an egg*, as *Job* speaks in another case. But when God hath kept them for weeks, and months, and years may be, fasting from the World's dainties, when they are throughly hunger-bitten in the creature; then

*Psalms 119* *How sweet are thy Words to my*  
*203* *taste! Sweeter then honey to my*  
*mouth: They are the words which*

*David*



it David spake in his affliction, witness  
 ness Vers. 23. *cum* 24. *Princes did*  
*stand and speak against me, but thy ser-*  
*vant did meditate in thy Statutes:*  
 and what follows? *thy Testimonies*  
*are my d. light.* And verse 161,  
 with 162. *Princes have persecuted*  
*me without a cause, &c. I rejoyce*  
*at thy Word as one that findeth great*  
*spoyle.* The Rod did sweeten the Word:  
 It is *my delight, my joy, a nest of*  
*sweetnesses.* The full Soul loatheth  
 the Honey-comb: When we are fill'd  
 with Creature-comforts, we rati-  
 fy many times the very Word it  
 self, which is *sweeter then the ho-*  
*ney or honey-comb: but to the hun-*  
*gry Soul every bitter thing is sweet.*  
 Let God famish the world round  
 about us, then how cordial is Scrip-  
 ture-consolation? How precious  
 are the promises! Oh, said a graci-  
 ous woman reduced to great straits,  
 I have made many a meals meat upon  
 the Promises When I have wanted  
 to bread.

The Word is never so sweet as  
 when the world is most bitter; and  
 there

Isa .66.12

Ps. 119.50

8 Lesson,  
The need  
of sound  
Evidence  
for Hea-  
ven.

therefore doth God lay mustard up  
on the *teats* of the world, that w  
might go to the *breasts* of the Word  
and there *suck* and be satisfied with  
the milk of consolation. This is m  
comfort in my affliction, for thy Word  
hath quickened me. Blessed be God  
for that Correction which sweeten  
the Word unto us.

Eightly, God by bringing his  
people into troubles, especially  
life-threatening dangers, doth show  
them the necessity of sound Evidence  
for Heaven and Happiness. Alas, with  
what easie and slight Evidences do  
we often content our selves in the  
time of our prosperity, when the  
Candle of the Almighty doth shine  
in our Tabernacles; when all  
peace and quiet round about us.  
The heart being taken up with o  
ther fruitions, we want either time  
or will to pursue the tryal of our  
own estates. People mind one  
what will serve their turn for the  
present, and quiet their hearts, that  
they may follow their pleasures and  
profits with the less regret: and  
there

Therefore, to save themselves a labor,  
they take that for Evidence, which  
the sluggish carnal heart wisheth  
were so. But now in the hour of  
temptation, fig-leaves will cover  
nakedness no longer; nothing will  
serve the turn, but what will be able  
to stand before God, and endure  
the tryal of fire in the day of Christ:  
Oh then, one clear and unquestion-  
able Evidence of interest in Christ,  
and the love of God, will be worth  
ten thousand worlds: Shadows and  
appearances of grace will vanish be-  
fore the Searcher of hearts. It must  
be *perfect love* that will cast out  
fear: *Truth and soundness of grace* <sup>1 Joh. 1. 7.</sup>  
only can give *boldness in the day of*  
*judgment*. Ah, what idle and deceit-  
ful hearts have we in the midst of  
these, that can take up with loose con-  
jectures, go to the Word and Sacra-  
ment with those Evidences, upon  
which we dare not venture to dye?  
And yet *good and upright is the*  
*Lord that will teach sinners his way* <sup>psal 25. 8.</sup>  
; that by the thunder-claps of  
his righteous judgments will awaken  
the

the vain creature out of those foolish dreams, in which if they should die they were undone for ever. We let us be still urging and pressing this question upon our own Souls  
*'Will this faith save me when I come  
 'to stand before the Throne of  
 'Lamb? Will this Love give  
 'boldness in the Day of Judgment  
 'Will this Evidence serve my turn  
 'when I come to dye? Oh Christians*  
 let us be afraid to lie down with this Evidence in our beds, wherever we dare not lie down in our graves.

9 Lesson,  
 What an  
 evil thing  
 it is to  
 grieve the  
 Spirit.

A ninth is this; In the time of our trouble God causeth us to say *What an evil and a bitter thing it is to grieve the good Spirit of God.* When we are in the bitterness of our spirits, and want the Comforter, then we begin to call to mind how often we have grieved the Spirit, which would have been a Comforter to us and have sealed us up to the day of Redemption; and say within ourselves, in reference to the Spirit of God, as sometime the sons of Jacob

and one to another in reference to  
 Joseph; *We are verily guilty con-* Ge. 42.21  
 cerning our brother, in that we saw  
 the anguish of his Soul, when he  
 besought us, and we would not hear;  
 therefore is this distress come upon  
 us. In some such language, I say,  
 will the Soul in the hour of tempta-  
 tion bespeak it self: Ah, I am verily  
 guilty concerning that *tender Spirit* Res delica-  
 of *Grace and Comfort*, which hath t & Spi-  
 often besought me as it were in the ritus sanc-  
 anguish of his Soul, saying, *Oh do* tus.  
 not this *ab minable thing* which I Jer. 44. 4  
 hate: but I would not hear. Is not  
 this *He* whose *rebukes* I have slight-  
 ed, whose *counsels* I have despised,  
 whose *moitions* I have resisted, whose  
*warnings* I have neglected, whose  
*warnings* I have quenched, yea,  
 whose *comforts* I have undervalued,  
 and counted them as *a small thing*?  
 Ah wretch, how just is it now that  
 the Spirit of God should with-  
 draw? that he should despise my  
 sorrows, and laugh at my tears;  
 shut out my prayers, *quench my*  
*smoking flax, and break my bruised*  
*reed?*

Psal 23. 3.  
He restor-  
eth my  
Soul.

need? How just were it that He whom I would not suffer to be a *Reprover* in the day of my peace should now refuse to be a *Restorer* of my Soul in the hour of my temptation! How righteous a thing were it, that I, who so often have carried my self strangely to his *Counsels* should now in my sorrows be a stranger to his *Comforts*! that I who have walk'd in the sparks of mine own kindling, should now length lie down in sorrow! Well, the Lord shall please indeed to bring my Soul out of trouble, and to revive my fainting spirit with his sweet Consolations, I hope I shall carry my self (for the future) more obediently to the counsels and rebukes of Jesus Christ in my Soul, and hearken to the least whisperings of the Spirit of Grace.

10 Lesson,  
Communion with  
God.

A tenth Lesson, by Chastisement God draws the Soul into sweet and near communion with himself. Our outward prosperity is a great snare to our communion with God: Partly because by letting out our affections inordi-

ordinately to the creature, we suffer the World to come in between God and our hearts, and so intercept that sweet and constant traffique and intercourse which should be between God and our Souls. *Gods people offend most in their lawfull sports*, because there the snare is not so *visible* as in grosser sins, they are the easilier taken; we are most surprized where we are least cautious. Partly also for want of keeping up our watch against lesser sins: while our hearts are warmed with prosperity, we think many times all sins can do no great harm; but therein we do woefully deceive ourselves: for besides that, the least sin has the nature of sin in it, as the least drop of poyson is poyson; and that smaller sins there is the greater contempt of God, in as much as we are sold out with God for a trifle (as I count it,) and venture his displeasure for a little sensual satisfaction. I say, besides these and many other considerations, which may renew our small sins, great provocations,



ons, this is one unspeakable mischief that *small sins intercept our communion with God*, as much as great sins, and sometimes more: For when great sins, by making deep wounds upon Conscience, make the Soul bleeding to the Throne of Grace, there to mourn & lament, and need to give God rest, till he gives rest to the Soul, and by a fresh sprinkling the Blood of Christ, to recover peace and communion with God: *Small sins*, not impressing such horror upon the Conscience, are swallowed in silence with less regret, and so do sensibly alienate & estrange the heart from Jesus Christ. The least hair of its shadow; a Barly-corn laid upon the sight of the eye, will keep out the light of the Sun, as well as a Mountain. The eye of the soul must be very clear that will see God: *But* *are the pure in heart, for they shall see God.* Little sins, though they do not disturb Reason so much as great sins, yet they defile Conscience, the Conscience under defilement (unlamented) is shy of God, and of it.

Mat. 5, 8

But now affliction sanctified, as it  
 doth deaden the heart of the world,  
 it doth awaken and intender Con-  
 science towards sin; the Soul is made  
 sensible of her departures from God,  
 and of the bitter fruits of that depar-  
 ture, and now begins to lament after  
 God in *Augustin's* language; Lord,  
 thou hast made my heart for thy self,  
 and it is restless and unquiet till it can  
 find thee: *Return unto thy Rest*  
*my Soul.* The Soul hath many  
 windings and windings, but with  
 Noah's Dove, it can find no place for  
 the sole of its foot to rest on, till it  
 turn into the *Ark*, from whence it  
 came. And now when the Soul hath  
 been weather-beaten abroad, if God  
 will please to put forth his hand, and  
 take it into himself; when dearest  
 relations are become strangers, as  
 David complains, if God come and  
 visit the Soul a visit; when the poor  
 creature is in darkness, and can see  
 no light; then for God to lift up the  
 countenance of his countenance, and shine  
 his gracious smile upon the Soul and  
 say unto it, *I am thy Salvation*; of  
 what

*Fecisti mihi  
 Domine ad  
 in-  
 quietum est  
 cor n. sciam  
 donec re-  
 quiescat in  
 te. Aug.  
 Med.*

*Psal. 88.8*

18

what sweet and unspeakable refreshment and consolation is this to an afflicted spirit? And what a glorious condescension is this in God that when the Soul by prosperity hath waxed wanton against Christ and sported it self in unspousal familiarities with strangers, Jesus Christ should send it into the house of Correction, and there by the discipline of the Rod correct and weed out the wantonness of the flesh, and when he hath made it meet for his presence, take it into sweet and special communion with himself again. This is stupendious Mercy, Goodness that cannot be parallel'd in the whole Creation.

Jer. 3.1.

11 Lesson,  
The Exercise  
of Grace.

In the eleventh place, God maketh affliction the exercise and improvement of grace. In prosperity the Soul, which affliction awakes and draweth forth into exercise, the winter of our outward comfort proves not seldom the spring of graces: Frosts and Snow do starve the weeds, and nourish the good seed.

Corn. Though faith and patience be  
of an universal influence into the ho-  
ly life, *The life I live in the flesh I* Ga'.2.20.  
*live by the faith of the Son of God*; yet  
affliction giveth them *their perfect*  
*work*. As, had there been no sin in the  
world, there had been no need of re-  
pentance; so, were there no sorrow  
in the world, there would be no need  
of patience. Of the times of perse-  
cution it is said, *Here is the patience* Rev. 13.14.  
*and faith of the Saints*; that is, now  
is the time for the Saints of God to  
exert their faith and patience, pati-  
ence to *bear*, and faith to *beleeve*;  
patience to *wait*, and faith to *reap*  
*the peaceable fruits of righteousness*,  
and to let them have their *perfect* James 1.4.  
*work*: there is a work of patience,  
and there is a perfect work; *The* Verse 1:  
*trial of Faith worketh patience*,  
*i. e.* the sufferings whereby our  
faith is tryed, as gold is tryed in the  
furnace,) it worketh, or as the word  
signifieth, it *perfecteth*: The Cross  
exerciseth, and exercise perfecteth, Kales;  
the grace of patience: as sufferings, Zelae.  
arise, so patience ariseth also; Pe

James 5. 7. *patient, Brethren, till the coming of the Lord: i. e. do you bear the affliction till Christ come and take it off: let your patience be of the same extent with your sufferings. As Patience, so Faith is not acted only, but perfected by temptations. Sometimes the Soul finds that Faith lively in suffering condition, which before questioned whether it were alive or if affliction do not find it lively, makes it lively: the same furnace of affliction wherein God tryeth our Faith, he doth refine it, and purifies it more and more from the dross of infidelity. They are the purest acts of faith, which the Soul puts forth in the dark: Faith never beleeveth more then when it cannot see, because the Soul hath nothing to stay it upon but God. Sense while it seeks to help, difficultates the work of faith by doubling of it: If Reason gives us her hand, she pulls us down. A man must first beleieve the insufficiency of what he seeth, before he can beleieve the Alfsufficiency of that which is invisible; We look not at the*

Isai. 50. 10

things which are seen, but at the things which are not seen: It is harder to live by Faith in abundance, then in want. The Soul is a step nearer living upon God, when it hath *nothing* to live upon *but God*; yea, and when God is *not seen*, he is *most beleaved*. *My God, my God, why hast thou forsaken me?* Observe, and you shall find a great deal more of precious faith in that desertion, then of complaint. 2 Cor 4. 18  
Psal. 22. 1.

For first, Under this sad and dark withdrawment, *Faith keeps its hold*; and though it cannot *see*, yet, according to the Command and Counsel, *Isai. 50. 10.* yet it *trusts in the Name of the LORD, and stays upon its GOD. MY GOD.*

2. And secondly, *Faith speaks first in this desertion; My God, before forsaken*: This was not the method of Sense, but of Faith, pure Faith: Sense would have cried out in the first place, *why hast thou forsaken me?* and have left Faith to say, *my God*, at leasure, when she could have recovered some strength and reviv-

ving : But Faith keeps its precedence ; and not only, *Jacob-like*, holding his brother by the heel ; but, like *Pharez*, breaks forth first ; and by strong, but secret and insensible, impulse of a *Spirit of Adoption*, cryeth **ABBA, FATHER : My God, &c.**

3. Yea (mark it I pray) you have two words of Faith, for one of Fear. Faith speaks twice, before Sense can speak once ; *my God, my God*, for one [forsoaken.]

4. There is an hidden Emphasis in the Hebrew word ; *EL* signified a strong God : *Eli, Eli*, my strong God, my strong God. Faith when weak in it self, fortifieth it self upon the strength of God : *When I am weak, then am I strong*, is the voice of Faith. 2 Cor. 12. 10.

5. Faith speaks confidently, **GOD**, when Sense speaks, as it were dubiously, of being forsaken ; and can reason the case with God, about his withdrawing, *why hast thou forsaken me ?* As if Faith could discover a ground of interest, to say, **God**, when it could see none, of being

*Deus meus  
fortis.*



being deserted ; and therefore hum-  
bly begs satisfaction from God ;  
*Why hast thou forsaken me ? So Job*  
*10. 2. Shew me : Wherefore thou con-*  
*tendest with me ?*

6. *Faith can pray*, even in deser-  
tion, and *cry* in prayer, *cry loud* ; *The*  
*words of my ROARING*, vers. 1.  
He did not only *speak*, but *cry* ; and  
not only *cry*, but *roar* : And as he  
cried *loud*, so he cried *long* ; *I cry*  
*in the day time, and in the night sea-*  
*son I am not silent*, vers. 2. Day nor  
night deserted David ceased not  
from praying.

7. And lastly, *Faith speaks both*  
*Covenant and Experience*. *Covenant*,  
vers. 3. *Thou art Holy* ; by Holiness  
Faith is meant in this place, as in divers o-  
thers, *Gods Faithfulness in Cove-*  
*nant, His Covenant-keeping-holiness*.  
And *Experience*, vers. 4. *Our fathers*  
*trusted in thee ; they trusted in thee,*  
*and thou didst deliver them*, q. d. *thou*  
*forever saidst to the seed of Jacob, seek*  
*discovery me in vain*.

Oh what pure and excellent acts  
of Faith are here in desertion ! The  
being

Nat. a  
2. 1. 1. 1.  
prod. 1 se-  
1. 1. 1. 1.

Mo. 5.28

Heb. 12. 2.

truth is, those comforts and joys which the Soul enjoyeth under the shines of Gods face and favour, are rather the *rewards* of Faith, then *Faith* it self; rather Christs application to the Soul, then the Souls application to Christ; and *sight*, rather than *believing*. What we say of Nature, we may say of Faith, *Fides vera ata prodit seipsam*; Let Christ reveal Faith, as in the woman of Canaan, and it will discover it self. First Christ is *silent*; but though He hold his peace, she will not; his silence maketh her *cry*, vers. 23. Christ *discomfor* rageth her, vers. 24. but she *wo* shipperth Him, vers. 25. Yea, Christ *reproacheth* her with the name of *Dog*, but her faith turns even *reproach* it self into an *argument* of *trust*; Truth Lord, yet *Dogs* eat the *crumbs*, &c. Behold, *silence*, *discomfor* rement, *reproach*, tempt out the *faith*, which *Iesus Christ* the *Author* and *Finisher* of *Faith* himself stands and *admireth*; O Woman, great *thy Faith*! vers. 28. Surely *Faith* never so much *Faith* as in *deser*

## Affurance

Assurance is a little heaven on this side Heaven. Faiths triumphs lie in the midst of despair, and even in this sense also; *Having not seen, yet believing, we rejoyce with joy unspeakable and full of glory.* I Pet. i. 8.

Godly sorrow, how is it enlarged by sanctified affliction! while that stream which was wont to run in the channel of wordly crosses, now is diverted into the channel of sin: *I will bear the indignation of the Lord, because I HAVE SINNED,* Micah 7. 9. &c. Any burden is light in comparison of sin, the very indignation of God. The Soul that God teacheth by his chastisements can stand under the burden of Gods indignation for sin, whē it cannot stand under sin, which hath kindled that indignation. Ah, cryeth Job upon the dunghill, *I have sinned, what shall I do unto thee, O thou preserver of men?* He forgetteth his suffering in his sin; he saith not, I have lost all my substance; I am now upon the dunghill as naked as ever I was born, (save that I am clothed with scabs,) my friends reproach

me, my wife curseth me, or (that which is worse) she bids me *curse* God; Satan persecutes me, and God himself is become mine Enemy; &c. all this is befallen me; *What wilt thou do unto me, O thou Preserver of men?* But, *I have sinned, What shall I do unto thee?* &c. Sufferings lead to sin, and sense of sin swalloweth up sense of sufferings. And what shall I say more? the time would fail to instance in other Graces, Love, Fear, Holiness, &c. *By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin: He for our profit, that we might be partakers of his holiness.*

Isa. 27. 9.

Heb. 12. 10

Grace is never more Grace then when besieged with temptations. The battel draws forth that fortitude and prowess, which in time of peace lay chil'd in the veins for want of opposition and exercise.

12 Lesson,  
A life of  
Faith.

A twelfth Lesson, which they learn in the School of Affliction, is, *The necessity and excellency of the life of Faith.*

1. The Necessity of  
it.

1. *The Necessity* of living by faith  
where

where Sense endeth, Faith beginneth.

*The Vision is for an appointed time*: Hab. 2. 3 4

I, but what shall we do in the mean time? why *the just shall live by Faith*; live by Faith, or dye in despair: when God pulls away the bulrushes of Creature-supports, the Soul must either sink or swim. God teacheth this Lesson, *Partly* by the *uncertainty* of second Causes, the vicissitudes that are in Creature-expectations; a little hope to day, to morrow reduc'd to despair: good news to day, *Pharaoh* says *Israel* shall go; bad news to morrow, he rageth, and swears, that if *Moses* see his face any more he shall dye, &c. O the ebbs & flows of sublunary hopes! one speaks a word of comfort, another speaks words of Soul-wounding terror; now a promise, anon a threatening: The sick man is in hopes of reviving to day, to morrow at the gates of death. What a woful heart-dividing life is a life of Sense, a life which is worse then death it self, to be thus banded up and down between hopes and fears; to be bat-

fled to and fro between the *may-be*  
 of *second Causes!* to be like Mariners  
 upon the billows and surges of the  
 tempestuous Sea! *They mount up*  
 Psalm 107 *Heaven, they go down again to the*  
 26, 27 *depths; their Soul is melted because*  
*of trouble: they reel to and fro, and*  
*stagger like a drunken man, and are*  
*at their wits end; Hebr: all their*  
*wisdom is swallowed up. And partly*  
 God teacheth the necessity of a life  
 of Faith by the *disappointment* of  
 the Creature: How often doth the  
 Creature totally fail, and abuse our  
 expectation! like the deceitful brook  
 to which Job most elegantly com-  
 pares his brethren, which mocks the  
 Job 6 15, traveller, and when he comes for  
 16, draught of water to quench his thirst  
 sends him away with *confusion* and  
 Verse 28. *shame. Sisera runs to Jael as to*  
*Saviour, and she proves his Executioner:*  
*He came to repose his head*  
*in her lap, and she nails it to the*  
*ground. Eighteen persons run to the*  
 Luke 13, 4 *Tower of Siloam for refuge, and the*  
*falls upon them, & crusheth them in*  
*pieces. Surely men of low degree*

vanity, and men of high degree are a lye: Men of low degree would help, but cannot, there is vanity; and men of high degree can help many times, but will not; no, not when they have promis'd and sworn; there is a lye: both disappoint, the one by the necessity, the other by deceit; and disappointment is one of the greatest torments that a rational creature is capable of: Trust defeated causeth sorrow of heart, and confusion of face; and the stronger the confidence, the more shameful is the disappointment. Agag comes forth singing, Surely the bitterness of death is past; when behold he is going to his execution: both he and his hopes are hewn in pieces before the Lord. David himself looked on his right hand, and beheld, and there was no man that would know him. Peter-like, they knew not the man; they made as if they had never seen him before. So that Churl, Who is David? and Who is the son of Jesse? some Run-agate, some idle fellow that hath broken away from his master, &c. And

Psal 62

Isai. 20

Ier. 14. 3

1 Sam 15

32. 3

1 Sam. 2



it was not *Nabal* only that stood at  
 this distance from him : his nearest  
 and dearest acquaintance cast him  
 off : *Lover and friend hast thou put*  
*far from me, and mine acquaintance*  
*into darkness,* Psal. 88. 18. *Refuge*  
*failed me, no man cared for my Soul ;*  
 or as the Hebrew hath it, *no man*  
*sought after my Soul.* Saint Paul  
 was in no better condition in the  
 persecution which befell him at  
 Rome ; *At my first answer no man*  
*stood with me, but all men forsook*  
*me :* not a man of all them that sat  
 under that famous Apostles Ministry  
 that would or durst appear to speak  
 a word for him or to him : Oh bit-  
 ter disappointment, had not he had  
 faith to support him under it ! And  
 truly *such is our expectation,* whi-  
 ther we flee for help to be deliver-  
 ed, &c. Sorrow and shame is the  
 fruit of creature-expectation. But  
 now on the contrary, *They looked*  
*unto the Lord, and were enlightened,*  
*and their faces were not ashamed.*  
 Faith meets with no disappoint-  
 ment, God is always better then our  
 ex-

pectation; Nevertheless the Lord  
od with me, and strengthened me, &c. 2 Tim. 4. 17  
d I was delivered from the mouth  
the Lion. By such experiences do  
e learn the necessity of living by  
faith. I had perished in my affliction,  
unless thy Law had been my delight;  
e. unless David had learned to  
e by a promise, he had been but a  
dead man. Surely he dyeth oft whose  
e is bound up in the dying Creature:  
s oft as the Creature fails, his hope  
ils, and his heart faileth; when the  
reature dyeth, his hope giveth up  
e ghost: He only lives an un-  
changeable life, that by Faith can  
e in an unchangeable God.

We hear such things indeed in the  
Word, but we beleeve them not till  
ur own experience convinceth us  
f our infidelity. A long time do we  
ick totally in the creature, know-  
g no other life then of Sense and  
eason; *Sacrificing to our own  
ts, and burning incense to our own  
rags*: and because the Word tells  
s much of living by Faith, we  
ould fain pitch up a life between  
Faith

Faith and Sense, which indeed is  
 a life of Faith : we do not live *at*  
*by faith*, if we live not *all by faith*  
 though we may *use means*, we *must*  
*trust God*, and trust him *solely* : and  
 therefore, to bring us to this, God  
 suffers us to be tired and vexed with  
 the mockery of second Causes ; and  
 when we have spent all upon the  
*physicians of no value*, then, and not  
 till then, we resolve for Christ. When  
 David had experienc'd sufficient  
 the falseness and hypocrisie of Sins  
 and his Parasites, *They delight*  
*lies, they bless with their mouths*  
*but they curse inwardly*, Psal. 62.  
 then he resolves never to trust in  
 creature more : *My Soul waiteth*  
*only upon God, He only is my Rock*  
*and my Salvation*, Vers. 5, 6. Unmistakable  
 trust in God is the fruit of our expe-  
 rience of the creatures vanity : we  
 never resolve *exclusively* for God  
 till with the Prodigal we be without  
 home stark naked to our Father's  
 house. When the Church had run  
 self *barefoot* in following her  
 vers, who answered her expectations

\* Jer. 2. 25

with nothing but *fear*, and sent her away with *shame* instead of *glory*, *Isai.* 20. 6. then she can go home, and confessing her *Atheism* and folly, gives up her self purely to divine protection: *Ashur shall not save us, Hos. 14. 3. We will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy.*

2. By the mutability and disappointment of the creature God teacheth his people *the excellency of Faith.* *David*, when he learn'd it in the School of Affliction, prints it and publisheth it to all the world, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: He had before, Vers. 3. entred a Caveat against creature-confidence, Put not your trust in Princes, nor in the son of man; and gives the reason of it, there is no help or salvation in the best of men; nor in the son of man, in whom there is no help: alas, he is nothing else but breathing clay; and when that breath goeth forth, he returns*

2. The excellency of a life of Faith.

*Psa. 146. 5*

to his earth: when the breath  
 gone, there is nothing but a little  
 clay remaining; *In that very day*  
*thoughts perish*: when the man dy-  
 eth, all his counsels and plots and  
 projects dye with him: And having  
 thus put in his Caution against crea-  
 ture-dependance, and given in the  
 account of the vanity thereof, he  
 shews the difference between trust  
 in a dying man, and a living God.  
 Trust in God is only able to make  
 man happy: they may seem happy  
 who have the great men of the  
 world to trust to; but he only  
 happy, who hath the God of Heaven  
 to trust to: *Blessed is he who hath*  
*the God of Jacob for his help*; why  
 so? because while they that trust in  
 Princes shall be disappointed, he  
 that trusts in God shall never be dis-  
 appointed: For, 1. He is *Jehovah*  
 whose hope is in the Lord, or in Je-  
 hovah his God: *Jehovah*, a Forer-  
 tain of Beings; He gave a Being to  
 Heaven and Earth, He made Hea-  
 ven and Earth, the Sea, and all that  
 therein is: and he that gave Being

Isai. 26. 4.

Psa. 146 6.

every  
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every creature, can give Being to  
 promise also : Can any thing be  
 so hard for a creating God ? and  
 he can, so he will, for He keepeth  
 truth for ever : Heaven and Earth  
 may pass away, but not one jot or one  
 tittle of his promise shall pass away till  
 it be fulfilled. Men may prove un-  
 faithful, but God will never prove  
 unfaithful ; He keepeth Truth for  
 ever : Faithful is he that hath pro-  
 mised, Heb. 10. 23. And thus the Soul  
 comes to see the sweetness and ex-  
 cellency of a life of Faith, while o-  
 thers are mock'd, and abus'd, and  
 grieved, by disappointment from the  
 second Causes : He is kept in perfect  
 peace, whose mind is stayed on God, be-  
 cause he trusteth in him : He liveth  
 indeed, that liveth in him to whom  
 Always is essential.

Mar: 5. 18.

1 Pet. 1. 6. 33

The excellency of a life of Faith  
 discovers it self in these four parti-  
 culars.

1. It is a *secure* life.
2. It is a *sweet* life.
3. It is an *easy* life.
4. It is an *honorable* life.

First,

First, The life of Faith is a *secure* life, the *only safe* life: He shall dwell on high, his place of defence shall be the ammunition of Rocks. How securely doth he dwell, whose fortifications are impregnable, inaccessible rocks? Rocks so high, that none can scale them: In the Hebrew it is, *He shall dwell in heights, in high places*: Rocks so thick, that no breach can be made in them; rocks within rocks; ammunition of rocks: and rocks so deep, that none can undermine them: surely a people or person thus rockt on every side, need not fear storming. Object I, but though rocks may be a good fence, they are but ill food, a man cannot feed on rocks; rocky places are barren, though impregnable; he may be starved, though he cannot be stormed. No, the words following relieve that fear also, *Bread shall be given him*; he shall have bread enough, and it shall cost him nothing; it shall be given him: And where a rock is but a dry situation, without either springs or streams, and there



ereupon a man might be exposed  
perishing for want of water,  
thirst will slay as well as hunger;  
therefore it is likewise added, *His*  
*waters shall be sure*: He shall have  
waters, which neither Summers heat  
nor Winters frost shall be able to dry  
up; never-failing waters shall fill his  
cisterns from day to day; *His wa-*  
*ters shall be sure*. Under such an ex-  
cellent metaphor is the security of a  
life of Faith described; and this me-  
taphor is expounded *Isai. 26. 1. Sal-*  
*vation will God appoint for walls*  
*and bulwarks*: Walls and bulwarks  
shall not be their Salvation, but Sal-  
vation their walls and bulwarks:  
How safely do they dwell who are  
wall'd about with *Salvation* it self?  
The bulwarks are Salvation, and that  
Salvation is *Jehovah*; for so it fol-  
lows, *Trust ye in the Lord for ever,*  
*for in the Lord Jehovah is everlast-*  
*ing strength*; or the Lord *Jehovah* is  
the *Rock of Ages*: His place of de-  
fence is the *ammunition of Rocks*;  
and the Lord *Jehovah* is those Rocks,  
a *Rock of Ages*: Ages pass away one  
after

after another, but the Rock abides  
and abides for ever : *In the Lord*  
*hovah is everlasting strength.* Faith,  
that rain'd Manna in the *Wilderness*  
*will give bread ;* and he that fetch  
water out of the Rock, will be a  
*ver-failing fountain, his waters shall*  
*be sure.* Oh the security of a life  
Faith !

*Dulcins ex  
ipso fonte  
bibundat  
aqua.*

*Psal. 112. 7*

*Isa. 26. 6.*

And secondly, It is as sweet as it  
*safe.* Is it not a sweet thing to fetch  
all our waters from the fountain  
from the *spring-head*, before they  
degenerated or mudded by the  
channel? Why *all my fresh springs*  
*are in thee,* faith Faith to God, *Psal.*  
*87. 7.* Is it not sweet to be *fixt* and  
*composed* in the midst of all the  
*turbations and confusions* that are under  
the Sun? Why this is the privilege  
of him that liveth by faith : No  
*tidings shall make him afraid,*  
*heart is fixed, trusting in the Lord.*  
And again ; *Thou wilt keep him*  
*perfect peace, whose mind is stayed*  
*thee, because he trusteth in thee.*  
Hebr: *Peace, peace ;* that is, *multi-*  
*plied Peace ; pure, unmixt Peace*

constant and everlasting Peace ; this  
 is the portion of him that liveth by  
 Faith, so far as he liveth by faith ; un-  
 der his sense and reason break in to dis-  
 quiet, he liveth in a most sweet and  
 immutable serenity.

Thirdly, *It is an easie life* : It is  
 an easie life to have all provisions  
 brought in to a man without any  
 care or trouble ; why such is the  
 priviledg of a Beleever ; he hath a  
*vincit* *vincit* *est*, that supersedes all his  
 cares. *In nothing be careful, but in* Phil. 4. 6.  
*every thing by prayer and supplica-*  
*tion with thanksgiving let your re-*  
*quests be made known to God.* Faith  
 leaveth a Beleever nothing to do but  
 to pray and give thanks ; to pray  
 for what he wants, and to give  
 thanks for what he hath ; that is all  
 he hath to do. It is true, Beleevers  
 must labour and travel in the use of  
 means, as well as the rest of the sons  
 of Adam : but, first, it is without  
 care ; in nothing be careful ; with-  
 out anxious, heart-dividing, Soul-  
 distracting care : O that is the thorn,  
 the sting, which the sin of man and  
 the

Μηδὲν  
 μενεχρᾶ  
 7e.

Hcb. 3. 18.

Phil. 4 7.

the curse of God hath thrust into our labours, care and distractions and this faith pulls out: so that all the labour of faith is an easie labour, like the labour of Adam in Paradise: Faith useth means, but trusteth God; obediently closeth with the Providence of means, but sweetly leaveth the Providence of success to God. Yea, Faith can trust God when there are no means to use, as I say. Although the fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yeild no more, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoyce in the Lord. I will joy in the God of my Salvation. Faith can live upon God, when there is a famine upon the whole Creation: The Peace of God is as a Court of Guard, to fence the heart from all surprizes of fear and trouble: In nothing be careful, but in every thing pray and give thanks, and the peace of God which passeth all understanding shall keep your hearts.

and minds through Christ Jesus.  
his faith enjoyeth God in all things  
the greatest abundance, so she can  
joy all things in God in the deepest  
want.

Fourthly, and lastly, The life of  
with is an honorable life. It is the ho-  
ur of the *Favorite* that he can go  
mediately to his *Prince*, when  
strangers must trace the *Climax* of  
court-accesses. Yea, without all pe-  
adventure, it is an honorable life to  
live as God himself liveth; and this  
the glory of God, that he liveth in  
himself and of himself: and truly in  
their proportion such honor have all  
the Saints. They live in God and upon  
God here by faith; and they shall  
live in God and upon God hereafter  
by sight, in the beatifical Vision.

This is the excellency of the life of  
faith, and this the people of God  
experience by their sufferings; where-  
by God calls them out of the world,  
and taking them into himself, he doth  
reveal to them by degrees the my-  
stery and priviledg of living upon  
God, and upon God alone.

In

13 Lesson,  
God taketh us off  
from self-  
confidence

In the next place, By afflictions and distresses *God rakes us off from self-confidence*, and teacheth us to trust *God more, and our selves less*. This is the same with the former, save only that we speak now of trust in God in opposition to *confidence in ourselves*, and not in others; a distemper that prevails much in our natures. Ever since we rendered our selves unable to do nothing, nothing but sin, we think our selves able to do anything: We fancy to our selves a kind of *omnipotence*, when all our strength is to sit still: Naturally we are prone to entertain and nourish high presumptions, of our own *strength*, and of our own *wisdom*.

I. *Of our own strength*: In our prosperity we think our selves able to carry any cross; we fancy our selves strong enough to carry away even *Sampsons gates* upon our shoulders, and mettled to encounter any affliction in the world; but when the hour of temptation comes, we find we are but *like other men*, and are ready to sink, with *Peter*, if be

one wave rise higher then another. Usually sufferings before they come are like a Mountain at a great distance, which seems so small, that we think we could almost stride over it; but upon nearer approaches, when we come to the foot of it. it appears insuperable, and looks so huge, as if it would fall upon us, and crush us in pieces. *Peter* is so big with love to Christ, that he will *dye with Him*, rather then forsake Him; yea though all the rest should betake themselves to their heels, he will stand by him to the last drop of blood: and yet behold, when it comes to the tryal, a weak silly Damosel is able with a single question to fright him out of his confidence, and he doth not only forsake, but forswear his Lord, *Penetion*, in the Book of Martyrs will try out a fat body in flames of Martyrdom, rather then betray his Religion; but when the hour comes that Christ and Religion had most need of him, he had not one drop of all that fat to spare for either.

And, 2. As we are prone to presume

E

sume



sume of our own strength, so we are  
 very apt to idolize our own wisdom  
 to lean to our own understanding  
 and think by our policy to wind our  
 selves out of any labyrinth of trouble  
 and perplexity. But we find it other  
 wise; when we come into the snare  
 we then are forced to cry out with  
 the Church, *He hath hedged me*  
 Lam. 3.7. *about that I cannot get out, he hath*  
*made my chain heavy*: Like a male  
 factor that hath broke Prison, he  
 thinks to run away; but he hath  
 heavy chain upon his heel, that spoils  
 his haste; and being fenced in round  
 about, he goeth to this corner, hop  
 ping to find some gap, but there  
 finds the hedg made up with thorns  
 and to another corner, and there also  
 the bryars stop him, &c. I, but man  
 ye, that is not all; read on in the  
 Churches complaint, and you shall  
 find greater obstructions: Vers. 9.  
 Vers. 9. *He hath enclosed my ways with hewen*  
*stones*. Suppose a man would ven  
 ture the scratching of his flesh, to  
 break through an hedg to save his  
 life, (skin for skin, and all that)

e are man hath will he give for his life,)   
 dom get that would not do; God had   
 ing taken away the hedg, and built a   
 d our wall in stead of it; a wall so hi h,   
 ouble that they could not clamber over;   
 there wall so thick, that they could not   
 hare dig through: The meaning is, Man   
 with an affliction thinks to make his way   
 e through by his own art and cunning,   
 but upon the attempt he finds diffi-   
 nable culties arising still higher & higher,   
 n, he so that when all is done, escape is im-   
 th as possible, without an immediate rescue   
 poise by the arm of Omnipotence. This   
 ount was Pauls case: When we came to 2 Tim. 1 3   
 ho Asia, we were pressed out of measure 9.   
 re beyond strength, in so much that we   
 rns despaired even of life: A great strait,   
 e also what it was in particular, you may   
 man read Acts 19. from 22. so forward:   
 n that in all probability it was that uproar   
 shat at Ephesus, wherein Paul was like   
 rs. to have been pull'd in pieces, for it   
 hem was a trouble that befell him in A-   
 ven Asia, ver. 8.) I say, it was a great strait,   
 , a strait wherein the Apostle was at   
 e his wits end: ὡς ἐξαπονεύωναι ἡμᾶς,   
 e. we were bereft of all counsel   
 E 2 how

how to expedite our selves out of the danger : As *David* complains *Psal. 13. 2. How long shall I take counsel in my Soul ! i.e.* When he was persecuted by *Saul*, and beset with innumerable dangers, he took counsel, he thought of this means, and of other means, cast about this way and that way, how to escape, but in vain, all his counsels left him as full of sorrow and despaire as they found him : How long shall I take counsel in my Soul, having sorrow in my heart ? He had his sorrow for his pains. Thus it was with the Apostle ; all his counsel left him in the hand of despaire *We despaired even of life* : His case was no other then the prisoner at the bar, at what time the sentence of death is past upon him ; he looks upon himself (and so do standers by) as a dead man ; he is legally dead, dead to all intents and purposes of the Law ; there wants nothing but execution : Why so it was with *Paul* ; *We had the sentence of death in our selves* : The sentence was past in his own brest ; and

and now saith *Paul*, *I am but a dead man*: This was his strait, and it seemeth *God* had a plot in it, a design upon *Paul*: and what was that? Himself will tell you; We had the sentence of death in our selves, that we should not trust in our selves, but in *God* which raiseth the dead, &c. Verse 6. See here, the design is exprest negatively and affirmatively. Negatively, that we might not trust in our selves: *God* saw, even in that great apostle himself, a disposition to self-confidence, a proneness to be exalted <sup>2. Cor. 12 7</sup> above measure, through the abundance of Revelations: And therefore to prick the bladder of pride, *God* gave him a thorn in the flesh, &c. so to work out this self-trust, *God* reduced him to a state of despair, as outward and visible probabilities: We had the sentence of death in our selves, that we should not trust in our selves; there is the negative branch of the design. And then the affirmative followeth, *But in God* which raiseth the dead: By this desperate exigence *God* would teach

Resurrectio  
viri  
fidei  
Christiano-  
rum. Terr.  
de Resur.  
carnis.

*Paul ever after where strength and counsel was to be had in the like extremities; no where but in God and in him abundantly: The God of Resurrections can never be nonplust; He that can raise the dead can conquer the greatest difficulty. He that can put life into dead men can put life into dead hopes, and raise up our expectations out of the very grave of despair: That God can put life into dead bones, is a consideration able to put life into a dead faith.*

To this purpose it is very observable, that even those to whom God hath indulg'd the largest proportion of faith and courage, not only above other men, but above other Saints yet even them God hath suffered not only to languish under fears, but even to despair under insuperable difficulties, before they could recover holy confidence in God. We find *David*, that great Champion of *Israel*, more then once or twice surpriz'd with dreadful fear: *I said in my Haste, &c. Psal. 31. 22. & 116. 11*

The Hebrew signifieth, *in trepidatione mea*, or *in festinatione mea*, in my trembling, in my precipitancy; or, as the *Septuagint* translate it, in my extasie, when I was almost beside my self for fear: Well, what did he say then? Why he said, *I am cut off from before thine eyes*; that is, God hath cast me out of his care, he looks no more after me, I am a lost man. And again, *I said in my haste*, in my passion, *all men are Lyars*; even *Samuel* himself, that told me, I should be *King*; he hath seen but a false Vision, and a lying divination; God never said so to him; no, *I shall one day fall by the hand of Saul*.

And thus the Prophet *Jeremiah*, *Lam. 3. 57. Thou drewest near in the day that I call'd upon thee: thou saidst, Fear not: I, but before God spake a Fear not to his Soul, he was afraid to purpose: Hear what he saith, Vers. 53, 54. They have cut off my life in the Dungeon, and cast a stone upon me: Waters flowed over mine head, then I said, I am cut off. Mark ye, with Paul he had*

received the sentence of death in himself, he looks upon himself as a dead man, yea as already in his grave, and his grave-stone layd upon it; *they have cut of my life in the Dungeon, and cast a stone upon me,* dead and buried, and a stone rouled to the mouth of the sepulcher. And thus you may hear *Jonah* crying in the *Whales* belly, *I am cast out of thy sight.* And *Sion* in the dust, tuning her Lamentations, *The Lord hath forsaken me, and my Lord hath forgotten me.* *Hezekiah* reporting the sad discourses he had in his own bosom upon the sight of death, *Isai.* 38. 9, 10, &c. It were easie to multiply instances.

Jonah 2.4

Il. 2. 49. 14

Why now this is continually our case, and this is still Gods design: We are proud creatures, full of self-confidence; and therefore God by strange and unexpected Providences, doth hedg up our way with thorns, and wall up our path with hewn stones, brings to despair even of life, bereaveth us of counsel, outs us of all our own shifts and policies, brings us under



under the very sentence of death ;  
that we might not trust in our  
selves, but in God which raiseth the  
dead, he unbottoms us by despair,  
convinceth us of our impotence and  
folly, shews us what babes and fools  
we are in our selves, that in all our  
future hazards and fears we might  
know nothing but a God ; go in  
the strength of the Lord, and make  
mention of his righteousness, and of  
his only. And thus you see Peter,  
who before was so confident, that he  
thought all the world might forsake  
Christ sooner then himself, after he  
was convinc'd of his own infirmity  
and instability, when Christ, to put  
him in mind of his threefold denial,  
put him upon that threefold Inter-  
rogatory, *Simon Peter lovest thou  
me more then these ? i. e.* then the  
rest of thy fellow-disciples, he durst  
make no other answer but this, *Lord  
thou knowest* : he pleade nothing but  
his sincerity ; and for that also he  
casts himself rather upon Christs  
trial, then his own ; *Lord thou  
knowest*.

14 Lesson,  
God makes  
himself  
known.

Job 42. 56.

*Maeyant  
aspera men-  
sim.*

In the next place, By Affliction God maketh himself known unto his people. How long do we hear of God before we know him? We get more by one practical discovery of God, then by many Sermons: I have heard of thee often by the hearing of the ear, but now mine eyes seeth thee, therefore I abhor myself in dust and ashes, cryeth Job upon the dunghill. In the Word we do but hear of God, in affliction we see him. Prosperity is the nurse of Atheism; the understanding being clouded with the steams and vapors of those lusts which are incident to a prosperous estate, men grow brutish, and the reverence and sense of God is by little and little defaced. But now by affliction the Soul being taken off from sense-pleasing objects hath a greater disposition & liberty to retire into it self: and being freed from the attractive force of worldly allurements, the apprehensions are wont to be more serious and pregnant, and so more capable of divine illumination. The clearer the glass is

the more fully doth it receive in the beams of the Sun. When the warm breath of the world hath blown upon us, we are not so capable of the Visions of God. *The wicked through the pride of his heart will not know God: they say to the Almighty, Depart from us, for we desire not the knowledg of thy ways. Who is the Lord? saith Pharaoh.* And truly the very godly themselves are exceeding dark and low in their apprehensions of God; our ignorance of God being never perfectly cured till we come to Heaven, where we shall see him face to face, and know him as we are known. In the mean time, as by the strokes of divine vengeance God makes the wicked know him to their cost; so by the rod of correction he makes his people know him to their comfort. As God brought all his plagues upon Pharaoh's heart, that he might know who the Lord was in a way of wrath; so he lays affliction upon the loyns of his people, that they may know him in a way of love: *Israel shall cry unto* Hos. 8. 2.

*Iob. 21. 14.*

me, My God, we know thee. Moses never saw God so clearly as when he descended in a Cloud. And truly that dispensation was but a type of the method which God useth in making himself known unto his Saints: He puts them into the clefts of the Rock, covereth them with his hand while he passeth by, and then proclaimeth his Name before them, The Lord, the Lord God, merciful and gracious, &c. The people of God have the most sensible experience of his Attributes in their sufferings; his Holiness, Justice, Faithfulness, Mercy, Almsufficiency, &c.

Exod. 34. 5  
21. 22 23.  
& 34 5 6  
7.

By affliction, God makes known his Attributes. Holiness.

His Holiness: Affliction sheweth what a sin-hating God, God is: For though his chastisements on his Church be in love to their persons, they are in hatred to their corruptions; while he saveth the sinner, he destroyeth the sin. By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin: If the soul live, sin must dye.

Nat. 27. 9.

Justice.

His Justice: Afflictions are correction to the godly, punishment to the

the wicked; in both God is righte-  
 ous: Thus Israel knew God, *Neh.*  
*33.* *Howbeit thou art just in all*  
*that is come upon us, for thou hast*  
*done right, but we have done wick-*  
*edly: In the severest dispensations*  
*they judg themselves, and justifie*  
*God; Thou art just &c.* Yea when  
 they cannot discern his meaning,  
 they adore his Righteousness; *Righ-*  
*teous art thou, O Lord, when I plead* *Jer. 12. 1,*  
*with thee; yet let me talk with thee*  
*of thy judgments; wherefore doth*  
*the way of the wicked prosper? &c.*  
 When the Soul is unsatisfied, God  
 is not unjustified; *Righteous art thou,*  
*O Lord, &c.*

His Faithfulness. Faithfulness in  
 the very affliction it self. I know,  
 Lord, that thy judgments are right,  
 and that thou in faithfulness hast af-  
 flicted me. Faithfulness to his Cove-  
 nant; for affliction is not so much  
 threatened as promised to Beleevers;  
 as *Psa. 89. 30, 31, 32,* of which more  
 hereafter. The more David was af-  
 flicted, the more Gods faithfulness  
 appeared. Oh, says the holy man, I  
 could

Faithful-  
 ness in the  
 affliction  
 it self.  
*Psa. 119. 75*

could not have wanted a blow of that discipline wherewith my Father hath chastised me.

*Faithfulness in hearing Prayer*  
 In hearing *This poor man cryed, and the Lord*  
 prayer. *heard him, and saved him out of*

*Psal. 34.9.*

*his troubles: I never lost a prayer by God. Even when David wanted faith, God wanted not faithfulness. I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cryed unto thee. God was faithful with a non-obstante to Davids unbelief: I said in my haste and he that beleeveth will not make haste; nevertheless thou heardst. Unbelief it self cannot make the faithfulness of God of none effect. I conceive that of the Apostle 2 Tim. 2. 13. to bear this sence, If we beleeve not, yet he abideth faithful, he cannot deny himself: It is not to be understood of a state of unbelief, but of an act of unbelief; not of a want of faith, but a want in faith; neither of which can render God unfaithful who is engaged not so much to our*

*faith*

as to his own faithfulness, to himself, to hear the prayer of his troubled servants: *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.*

Psa. 50. 15.

This faithfulness of God, Believers have best experience in their sufferings: partly because then they are most prayerful. When our elder brother Esau is upon us, we can wrestle with our elder brother Jesus, and not let him go till he bless us. And partly because then they are most vigilant to observe the returns of prayers:

*My voice shalt thou hear in the morning, in the morning will I direct*

Psalms 3.

*my prayer unto thee, and WILL LOOK UP.* In adversity we are ear-

ly with God in prayer; *In the morn-*

*ing shalt thou hear my voice, in the morning will I direct my prayer:*

the doubling of the expression im-

plyeth double earliness, and double earnestness in prayer: *In their af-*

*liction they will seek me early.* And when we have done praying, we will

begin harkening; *I will look up:* In prosperity we put up many a

prayer



prayer that we never *look after*; God may *deny* or *grant*, and we hardly take notice of it: But in affliction we can press God for the returns of prayer; *Hear me speedily, O Lord, my spirit faileth, hide not thy face from me, lest I be like to them that go down into the pit; not only denials, but delays kill us: Then we can harken for the echo of our voice from Heaven; I will harken when thou*

Ps. 1. 35. 8. *God the Lord will say, for he will speak peace to his people. As God cannot easily deny the prayer of an afflicted Soul, so if he grant, we can take notice of it, and know our prayers when we see them again; The Wretch cried, and the Lord heard him, and this endears the heart to God, and to prayer: I love the Lord because he heard my voice and my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live.*

In accordance  
planning  
the pro-  
mise.

As faithfulness in hearing prayer  
so also in making good the promise.  
The afflicted Soul can witness unto  
God, as we have heard, so have we

n, *Psal. 48. 8.* What we have  
 ard in the *promise*, we have *seen*  
 the *accomplishment*: God was ne-  
 r worse then his word. Affliction  
 is a furnace, as to try the *Faith* of  
 Gods people, so to try the *faithful-*  
*ness of God in his promises*: and up-  
 the tryal the Church brings in  
 experience; *The words of the*  
*Word are pure words, as silver tryed* *Psa. 12. 6.*  
*a furnace of earth, purified seven*  
*times*: Let a man cast in the promise  
 thousand times into the furnace, it  
 will still come out *full weight*: *As*  
*God his way is perfected, the Word*  
*the Lord is tryed*: It is to be un-  
 derstood in both places of the *Word* *Psa. 18. 30*  
*the Promise*: A man may see Hea-  
 ven and Earth upon a promise, and  
 will bear them up-  
 As affliction gives out the experi-  
 ence of Gods faithfulness, so also of *Mercies in*  
*mercy*: mercy in the *moderating* *moderating*  
*the chastisements*: In *measure* *ing the*  
*affliction.*  
*thou wilt debate with it, &c. Isai.*  
*8. In the midst of judgment he*  
*remembereth mercy, Habak. 3. 2.*  
 then when God in his compassions  
 faith

faith of his afflicted Church; *She hath received double of the Lord's mercy for all her sins*; in the sense of her own merits and his mercy she can repeat  
 Isa. 43. 2. *Thou hast punish'd us less than our iniquities deserve: too much for God, too little faith the Church.* O blessed sight, thus to see God and the Soul contending together! It is of the Lord's mercies that we are not consumed, because his compassions fail not, cryeth the Church in Babylon: *q. d.* it is banishment, it might have been destruction; we are in Babylon, we might have been in Hell, and it is the Lord's mercies, and his mercies alone, that we are not there. So saith the afflicted Soul: If a burning Feaver had been the burning lake, if my prison had been a bottomless pit; if my banishment from society with friends had been an expulsion (with Cain) from the presence of God, and that for ever, God had been righteous. It is never so bad with the people of God, but it might have been worse: *nothing on this side Hell is pure mercy.*

And as Mercy in *moderating*, so 'n support  
 mercy in *supporting*: When I said, *my foot slippeth*; now I sink, I shall  
 never be able to stand under this af- *ting under*  
 fliction, I cannot bear it: *Thy mer-* *affliction.*  
*O Lord, held me up*; when Da- *Psa. 124:18.*  
 vid was sinking, God put under-  
 neath him his *everlasting arms*, and  
 held him up. Even when Gods suf-  
 fering people are not sensible of any  
*great ravishments*, yet then they  
 find *sweet supports*: *His left hand*  
*was under me*, *his right hand em-*  
*braced me*. And yet it is not *sup-*  
*plying mercy* only which they ex- *In giving*  
 perience in their sufferings, but not *n comfort*  
 seldom his *refreshing* his *rejoycing* *in affliction.*  
*mercy*: so it follows, *In the multi-*  
*tude of my thoughts within me, thy* *Verse 19.*  
*Comforts delight my Soul*. My  
 thoughts were dark and doleful, and  
 full of despair, and not *a few* of  
 them; *multitudes* brake in upon me,  
 and even swallowed me up; but  
 thy comforts were light and life, and  
 delight to my Soul: my thoughts  
 did not sink me so deep, but thy  
 comforts raised me up as high: my  
 thoughts

thoughts were *an Hell*, but thy comforts were *an Heaven* within me. The Soul hears of Gods mercy in prosperity, but it tastes of Gods mercy in affliction, and, as it were oppressed with delights, can call to others, *O taste and see how good the Lord is*. Hence it is, that of all the days of the year the Apostle would chuse as it were a *Good-Friday*, *passion day*, to rejoyce in; God bids *I should rejoyce in any thing but in the Cross of Jesus Christ*: Christ's sufferings for him, and his suffering for Christ.

**Alfuffici-  
ency in  
delivering  
out of af-  
fliction.**

The *Alfufficiency* of God is the last Attribute I mentioned, which God proclaims before his suffering people: *Now thou shalt see*, said God to Moses, *what I will do to Pharaoh*, *Exod. 6. 1*. Hitherto thou hast seen what Pharaoh hath done to *Israet*, now thou shalt see what I do to Pharaoh; and so they did. The doubling of their burdens was the dissolving of their bondage; the extinguishing of their line was the multiplying of their seed: The same

wa-

waters which were *Israel's* rocks  
 were the *Egyptians* grave; *I will*  
*persecute, I will overtake, I will divide*  
*their spoil; my lust shall be satisfied* **Exod. 15 9**  
*on them: I will draw my sword,*  
*and my hand shall destroy: so boasts the*  
*proud Tyrant; I will, I will, I*  
*will, &c. nay, not so fast Pharaoh;*  
*God speak the next word: Thou*  
*shalt blow with thy wind, the Sea*  
*covered them, they sank as lead in* **Verse 10.**  
*the mighty waters: Oh sudden*  
*turn! there lieth Pharaoh and his*  
*[I will's] and [I shall's] drown-*  
*ed in the Sea: Thus did God appear*  
*to his oppressed Israel in the very*  
*neck of their extremities, In the*  
*place wherein they dealt proudly, God* **Exo. 18 11**  
*was above them: And Israel SAVV*  
*the great work which the Lord did*  
*unto the Egyptians; and the people*  
*praised the Lord and his servant*  
*Moses, Exod. 14 31. Israel SAVV;*  
*prosperity God works, but we*  
*acknowledge him not: affliction openeth our*  
*eyes; when we see our dangers, then*  
*we can see God in our deliverances.*  
*God could have brought Israel to*  
*the*

the Land of Promise a shorter cut, *for forty days*; but he leads them about *in an howling wilderness forty years*; not a like place in all the world *they have starved them and their flocks* and why? but to proclaim to *Israel* and all succeeding generations, *that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord, &c.* *Israel* learn'd more of Gods *Alſufficiency* in a *Land of drought*, then she could have learn'd in the *Land flowing with milk and honey*; namely, that *God* can feed without bread, and satisfy *thirst* without streams of waters; that he can make the clouds rain bread and the rock give out rivers; that the creature can do nothing without God, but God can do what he pleases without the creature.

Instances are endless: In a word, the suffering time is the time when *God* makes his *Attributes* visible. *The Lord will be a Refuge to the people, a Refuge in time of trouble.* *Pſal. 9. 9.* and what follows? *they that know thy Name, will exercise*



ut, *trust in thee*, Vers. 10. In the  
 school of Affliction God reads Lec-  
 tures upon his Attributes, *visible*  
 figures; and expounds himself un-  
 to his people: so that many times  
 come to know more of God,  
 more experimentally by half a  
 years sufferings, then by many years  
 sermons.

*Isra* A fifteenth Lesson: God teacheth 15 Lesson.  
 in a suffering condition to mind  
 duties of a suffering condition;  
 study duty more then deliver-  
 t God; seriously to enquire what it is  
 which God calls for under the pre-  
 Dispensation. The Soul cryeth  
 with *Paul*, when layd for dead  
 Christs feet, *Lord, what wilt thou* AAs 9. 6.  
 me to do? There is no conditi-  
 or tryal in the world, but it gives  
 an opportunity for the *exercise*  
 some special grace, and the doing  
 some special duty; and that is the  
 work of a Christian, in every new  
 and in every new tryal, to mind  
 NEVV DUTY God expects,  
 NEVV GRACE he is to exert  
 exercise.

*To mind deliverance onely is* love ; which is natural to man : *The captive exile hasteneth that he may be loosed, and that he should not be in the pit, &c.* Man in affliction would fain be delivered, have his burden taken off, the yoke broken ; men make more hast to get their afflictions removed then sanctification ; but this is not the work God looks for ; No, nor to think only what man would do if he were delivered. Oh, thinks a man, if God would deliver me out of this sickness, out of this distress, I would walk more close with God, I would be more abundant in family-duties, I would be more fruitful in my converse ; I would do thus and thus, &c.. Why not say, though men should sit down from their afflictions, consider their way and make new resolutions for better things, if God shall give better time ; yet if this be all, it may be nothing else but a wile of the deceitful heart, a temptation and snare of the Devil to gain the time as it were of God, a meer diversion to turn aside

heart from the present duty which  
 God expects. And therefore when  
 God intends good and happiness to  
 the Soul by the present chastisement,  
 he pitcheth the Soul upon the pre-  
 sent duty, which is, to *hear the Rod*, *1 Mic. 6 9*  
*and who hath appointed it*; to dis-  
 cern Gods aym, and to find out the  
 meaning of the present dispensation:  
 to say to God, *I have born chastise-  
 ment, I will not offend any more*: *Job. 34. 31.*  
*at which I see not teach thou me,*  
*and if I have done iniquity, I will do*  
*no more*: To reflect upon our ways  
 and spirits, to complain of sin, and  
 of punishment; *Wherefore doth*  
*living man complain? a man for* *Lam. 3. 3.*  
*the punishment of his sin? Let us*  
*search and try our ways, and turn a-*  
*gain to the Lord.* To think the pre-  
 sent condition the best: *I have learn-*  
*ed in what ever state I am therewith*  
*to be content*: In our patience to pos- *Phil. 4. 11.*  
 sess our Souls; to *rejoyce in God*, yea *L. k. 22. 9*  
 to *rejoyce in tribulation.* To mind *Rom. 5. 2*  
 the publike calamities of the Church  
 more, and our private sufferings less:  
 to pray for the welfare of *Sion*;

- In thy good pleasure do good unto*  
 Phil. 1. 20. *on. To lift up Jesus Christ, and*  
*make him glorious by our afflic-*  
*ions; That Christ may be magnified*  
*our bodies, whether it be by life, or*  
 Ps. 51. 12. *death. Paul studied more how*  
*adorn the Cross, then to avoyd*  
*how to render persecution amiable*  
*and if he must suffer for Christ,*  
*that Christ might not suffer by him*  
*that Christ might be exalted,*  
 Col. 1. 24. *the Church edified. This God taught*  
 2 Tim. 1. *him; I have learned, &c. And*  
 10.  
 1 Pet. 4. 19 *ly, to commit the keeping of*  
*Souls to God in well-doing, as unto*  
*faithful Creator.*

The sixteenth Lesson is like unto  
 it; and that is *The priviledge of*  
*suffering condition*: In the School  
 of Affliction, one Lecture which the  
 Holy Ghost readeth is the *fruits and*  
*advantages of a suffering condition*.  
 There is in every state of life a *suffering*  
 and a *priviledge*; and it is the *fortune*  
 and misery of man left to himself  
 that he willingly runs into the snare  
 and misseth of the priviledge; he  
 only able to add to his own misery

and to make his condition worse  
 when he finds it. Those whom God  
 loveth, he teacheth; he teacheth them  
 to study, as the duty of their present  
 state, so the *advantage*. When God  
 takes away creature-comforts, he  
 doth not only necessitate, but by the  
 secret impressions of love upon the  
 heart, he emboldens the Soul to look  
 out for *reparation*, and to urge God  
 for a recruit in some richer accom-  
 modations: *Lord, saith Abraham,*  
*what wilt thou give me, seeing I go*  
*childless?* God had denyed *Abra-*  
*ham* a child, and he must make *A-*  
*braham* amends for it. In like man-  
 ner, *Lord, what wilt thou give me,*  
*saith a suffering Saint, since I go*  
*wifeless, and friendless, and landless,*  
*and houseless? &c.* yea *Lord, what*  
*wilt thou give me since I go Ord-*  
*inance-less, Sermon-less, Sacrament-*  
*less? &c.* So the Disciples *Lord we*  
*have forsaken all and followed thee* *Mat. 10. 2.*  
*what shall we have therefore?* Faith  
 may be a loser for *Christ*, but it will  
 not be a loser by *Christ*; and ac-  
 cordingly *Christ* makech an answer

Ver. 29 30

of faithfulness to this demand  
*Faith*: Verse 29, 32. *Verily I*  
*unto you, there is no man that*  
*left house, or brethren, or sisters,*  
*father, or mother, or children,*  
*lands, for my sake, and the Gospel*  
*but he shall receive an hundred-fold*  
*now in this time, &c.* Advantage  
 enough; an hundred for one was the  
 best year that ever *Isaac* had, Gen  
 26. 12. I, but how shall this be made  
 good? only with persecution; *H*  
*ses, and brethren, and sisters,*  
*mothers, and children, and lands*  
 WITH PERSECUTION: Per  
 secution must make up the account.  
 is very observable, That year when  
 in *Isaac* received his hundred-fold  
 was *Isaac's* suffering year; the year  
 wherein famine had banished him  
 from his own Country to sojourn  
 with *Abimelech* in *Gerar*, Gen  
 26. 1. *Isaac's* best harvest was in  
 year of famine: And this was typical  
 to all the children of promise; they  
 must receive *Isaac's* increase up  
*Isaac's* account, an hundred-fold  
 with persecution. And I conceive

our Saviour may allude to th's Type,  
 in this promise. In *persecution* the  
 people of God find their *hundred-*  
*fold*; when they make a Scripture en-  
 quiry, they find *sufferings*, especially  
 those for Christs sake, to be their let-  
 terst *stimonial* for Heaven, *Ly.* 21. 13.

The *pledge* of *Adoption*, *Heb.* 12. 6. 7.

A *purge* for corruption, *Isai.* 27. 9.

The *improvement* of *Holiness*,  
*Heb.* 12. 10.

A *fining pot* to *Faith*, *2 Pet.* 1. 7.

*Communion* with *Christ*. } *1. Pet.*

The *presence* of the *Spirit* } *4. 13,*  
 of *God* and of *Glory*. } *14.*

The *Churches Treasury*, *Col.* 1. 24.

*Weak Christians* } *Phil.* 1. 13. 14.  
*strength.* } In both the

*Strong Christi-* } *Gospels.* ad-  
*ans confidence.* } *vantage.*

And lastly, The *inhancement* of  
*glory* *2 Cor.* 4. 17, 18. Here's the  
*hundred-fold* with advantage.

In a word, what ever the afflicti-  
 on be, that it shall be the *Souls gain*:  
*Rom.* 8. 28. *All things work t ge-*  
*ther for good to them that love God.*  
 This God teacheth his people: It is



the very design of the eight to the *Romans*, and of the twelve first verses of the twelfth to the *Hebrews*, to shew, that Gods *Rod* and Gods *Love* go both together. And this is a sweet and blessed Lesson indeed: for this *quiets the heart*, and *supports the soul* under its burden: *For this cause we faint not*; why? because *though our outward man perisheth, yet the inward man is renewed day by day*, 2 Cor. 4. 16. *q. d.* what we lose in our *bodies*, we gain in our *souls*; what we lose in our *estates*, we get in *grace*: Thus they bear up and comfort themselves in their deepest sorrows, while they that lie poring upon their afflictions, and are witty only to aggravate every circumstance of a suffering condition, sink their own spirits, vex their souls dishonor God by slandering his dispensations, and bring up an evil report upon the Cross of Jesus Christ. The spiritual priviledges of Gods suffering people are therefore call'd the *peaceable fruits of righteousness*, Heb. 12. 11. because the tast of this fruit

fruit brings in such *peace* & comfort into the Soul, as it makes it rejoyce not in *God* only, but in *tribulation*, and in all these things to account it self more then *Conqueror* through him that hath loved us. Rom. 8. 37. This is the sixteenth Lesson.

17 Lesson.

A seventeenth Lesson which God teacheth by his chastisements, is that which *Christ* taught *Martha*, sc. what is the *one thing necessary*; affliction discovereth how much we are mistaken about our *must-be's*, our *necessaries*. In our health and strength and liberty, we think this thing *must be* done, & that thing *must be* done: we think *Riches* necessary, *Honours* necessary, and a *Name in the world* necessary; we *must* get Estates, and we *must* lay up large portions for our Children, and we *must* raise our Families, and call our *Lands after our own names*, and the like: But in the day of adversity, when death looks us in the face, when God causeth the horror of the grave, the dread of the last Judgment, and the terrors of Eternity to

The one thing necessary.  
Luk. 10. 42

Psa. 49. 11.

pass before us, then we can put our  
 moun'ts in the dust, smite upon our  
 thigh, and sigh with the breaking of  
 our loyns; Oh how have I been mis-  
 taken? how have I fed upon ashes,  
 and a deceived heart turned me a-  
 side, so that I could not deliver my  
 Soul; or say, Is there not a lye in my  
 right hand? Fool, how have I been  
 deceived, and made the *By* the *main*,  
 and the *main* the *By*? Then we can  
 see, that pardon of sin, interest in  
 Christ, evidence of that interest,  
 sense of God love, a life of Grace,  
 and assurance of glory, &c. are the  
 only indispensibles. In a word, that  
 Christ alone is the *Unum necessa-*  
*rium*, the one thing necessary, and  
 that all other things, at the best, are  
 but *may-be's*; yea, but loss and  
 dung in comparison of the excellen-  
 cy of the knowledge of Christ Jesus  
 the Lord, and of interest in him, and  
 in his righteousness; without which  
 the Soul is undone to all eternity. And  
 therefore oh that Christians would  
 be wise, that they would not spend  
 their money for that which is not  
 bread

Is. i 44 25.

Phil. 3. 8.

read, nor their labour for that which satisfieth not; but labour for Faith, which might realize and substantiate use and spiritual things, and give them a being unto the Soul. They that will not learn this Lesson in the school of the Word, shall learn it in the School of Affliction, if they belong to God, and therefore set your heart to it.

sa. 55. 3.

Heb. 11. 1.

1a. 11.

2a. 11. 1.

and 2a. 11. 1.

2a. 11. 1.

2a. 11. 1.

In the eighteenth place, *Time-redemption* is another Lesson which God teacheth whom he correcteth. In our tranquility, how many golden hours do we throw down the stream, which we are like never to see again? for one whereof the time may come, when we would give Rivers of Oyl, the wealth of both the Indies, Mountains of precious stones if they were our own, and yet neither would they be found a sufficient price for there redemption of any one lost moment. It was the complaint of the very Heathen, and may be much more our complaint, *Who is there amongst us*, that knows how to value time,

18 Lesson.

Time re-

demption.

Quis est

qui etiam

estimat?

Qui se

cum cogi-

t ut se quo-

tide moris.

Sen. Ep.

and prize a day at a due rate? Most men do rather pass away their time, then redeem it, prodigal of their precious hours, as if they had more then they could tell what to do withall. Our season is short, and we make it shorter. How sad a thing is it to hear men complain, *O what shall we do to drive away the time?*

Alas, even *Sabbath-time*, the purest, the most refined part of time, a Creation out of a Creation, time consecrated by divine sanction, how cheap & common is it in most mens eyes, while many do *sin* away, and the most do *idle* away, those hal-  
lowed hours? *Seneca* was wont to jeer the Jews for their ill husbandry in that they lost one day in seaven meaning thei *Sabbath*. Truly it is too true of the most of Christians they lose one day in seaven, what ever else; the *Sabbath* for the most part is but a *1<sup>st</sup> day*; while some spend it totally upon their lust, and the most, I had almost said, the best do fill up the voyd spaces and intervals of the *Sabbath* from *puplique*

Woeship, with idleness and vanity !  
But oh when trouble comes , and  
danger comes , and death comes ;  
when the *Sword* is at the *bowels*, the  
*Pistol* at the *breast*, the *knife* at the  
throat, *Death* at the door, how pre-  
cious would one of those despised  
hours be ? *Evil days* cry with a loud  
voyce in our ears; *Redeem the time* :  
That caution was written from  
the *Towr* in *Rome*. *Redeem the* **Ep' 5.16**  
*time , because the days are evil* In  
life-threatening dangers , when God  
threatens as it were, *the time shall* **Rev. 10.6.**  
*be no more*, then we can think of re-  
deeming time for prayer, for read-  
ing, for meditation, for studying and  
clearing out our evidences for Hea-  
ven, for doing & receiving good, ac-  
cording to opportunities presented ;  
yea then we can *gather up the very*  
*broken fragments* of time, *that no-*  
*thing may be lost*. Then God teach-  
eth the Soul what a choyce piece of  
wisdom it is , for Christians (if it  
were possible ) to be *before hand*  
with time ; for usually it comes to  
pass through our unskilfulness and  
impro-

*In hoc n.  
salimur  
quod mor-  
tem prospi-  
cimus.*

*Ben. in ep.*

improvidence, that we are surprized by death; and we that reckoned upon years, many years yet to come, have not, possibly, so many hours, to make ready our *accompts*: It may be *this night* is the Summons, and then if *our time be done, and our work to be begun, in what a case are we!* The Soul must needs be in perplexity at the hour of death, that seeth the day spent, and its work yet to do. A Traveller that seeth the Sun setting when he is but entring on his journey, cannot but be agast: The evening of our day, and the morning of our task, do not well agree together; that time which remaineth is too short for lamenting the loss of by-past time. By such hazards God doth *come upon the Soul*, as the Angel

*At. 12. 7*

upon Peter in prison, and smites upon our sides, bids us rise up quickly, and gird up our selves, and bind on our San lals, &c. that we may redeem lost opportunities, & do much

*Co. 7.*

work in a little time; It is pity to lose any thing of that which is so precious and so short.

A



A nineteenth Lesson is, *How to estimate*, at least to make some remote and imperfect *guess* at, *the sufferings of Jesus Christ*. In our prosperity we *pass by the Cross*, i. e. carelessly and regardlessly : at the best we do but *shake our heads* a little ; the reading of the story of *Christs* passion stirs up some *compassion* towards *Him*, and *passion* against his *persecutors* ; but it is quickly gone ; we *forget* as soon as we get into the world again. But now let God pinch our flesh with some sore affliction ; let him fill our bones with pain, and set us on fire with a burning Fever, let our feet be hurt in the stocks, and let the Irons enter into our Souls ; let our Souls be exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud ; let us be destitute, afflicted, tormented, &c. then happily we will sit down and look upon him whom we have pierced, and begin to say with our selves, And are the Chips of the Cross so heavy, what then was the Cross it self, which first my Redeemer

19 Lesson,  
To value  
Christs  
sufferings.  
Lam. 1. 12.

deemer did bear, and then it did bear him? Are a few *bodily pains* so bitter, what then were those *agonies* which the Lord of glory suffered in his *Soul*? Is the *wrath of man* so piercing, what was the *wrath of God*, which scorcht his righteous *Soul*, and sweltred his very heart with blood through his *flesh* in a cold winters day, so that his *sweat* was great drops of blood, trickeling down to the ground? are the *buffetings of men* so grievous, what were the *buffetings of Satan*, which our Lord sustained, when all the brood of the Serpent lay nibbling at the heel of his *passion*? Is a *burning feavor* so hot, how then did the *flames* even of *Hell* scald my Saviours Spirit? Is such an heart-piercing affliction to be *deserted of friends*? what was then for him, that was the Son of Gods love, the darling of his bosom, to be *deserted of his Father*? which made him cry out, to the astonishment of Heaven and Earth, *My God, why hast thou forsaken me*. Is a chain so heavy, a prison so loathsome

Christ felt  
pains in-  
fernales,  
though  
not inferni.

om, the sentence and execution of  
 death so dreadful? Oh what was it  
 for him that made Heaven and Earth  
 to be bound with a chain & hurried  
 up and down from one unrighteous  
 judg to another, mock'd, abused, spit  
 upon, buffeted, reviled, cast into pri-  
 son, arraigned, condemned, executed  
 in a most *shameful* and an *accursed*  
 manner? Oh what was it for *him* to  
 endure all this contradiction of sin-  
 ners, rage of the Devil, and wrath of  
 God? in comparison of whom the  
 most righteous person that ever was  
 may say with the good Theief on the  
 Cross, *And we indeed justly, but He,*  
*what evil hath he done? He made*  
*his Grave with the wicked, and with* Isa. 53. 9.  
*the rich in his death, because he had*  
*done no violence, neither was any de-*  
*ceit in his mouth.* Blessed be God,  
 my prison is not *Tophet*, my burn-  
 ings are not unquenchable flames,  
 my cup is not filled with wrath: in a  
 word, *this is not hell.* Blessed be God,  
 for *Jesus Christ*, by whom I am de-  
 livered from wrath to come. And  
 thus, as the Lord Jesus by the sensible  
 experi-

1 Thes. 1.  
 10.

experience of his own passion came perfectly to understand what his poor members suffer while they are in the body; so we by the *iseghual*, the remainders of his Cross, which he hath bequeathed us as a Legacy, come in some measure to understand the sufferings of Christ, or at least by comparing things of such vast disproportion, to *guess* at what we cannot *understand*.

26 Lesson.

The twentieth and the last Lesson which God teacheth by affliction, is, *How to prize and long for Heaven.* In our prosperity, when *the Candle of God shines in our Tabernacles*, when we wash our steps in Butter, *Job 29. 6. and the Rock poureth us out Rivers of Oyl*, we could sit down with the present World, and even say, with the Disciples, though not upon so good an account; *It is good for us to be here, let us here build us Tabernacles*: while life is sweet, death is bitter; and heaven it self is no temptation, while the World gives us her friendly entertainments: But when poverty and imprisonment, reproach

Mat. 17. 4.

proach and persecution, sickness  
 and sore diseases, do not only pinch,  
 but vex our hearts with variety  
 of aggravations; we are not so fond  
 of the Creature, but we can be con-  
 tent to entertain a parly with death,  
 and take Heaven into our considera-  
 tions. Not that meerly to desire to  
 be in Heaven, because we are weary  
 of the World, is an argument of  
 weakness, or a Lesson that needs *divine*  
*teaching*; *self-love* will prompt as  
 much as that comes to: But because  
 we foolish Travellers, we love our  
 way though it be troublesom, rather  
 than our Country: God by this Dis-  
 cipline taketh off our hearts by de-  
 grees from this present World, and  
 maketh us look homeward: *Being*  
*ordained we groan*, 2 Cor. 5. 4. and  
 with the *Dove*, we return to the Ark  
 when the World floats round about  
 us: When *David* was driven from  
 his Palace, then *wo is me that my*  
*grimage is prolonged*: so the  
*Septuagint* renders it. We should  
 be contented like the *Israelites* with  
 the *Garlick* and *flesh-pots* of *Egypt*,  
 if

*Quam for-  
 tes mihi  
 terra quum  
 celum in  
 tuor?*

*"Οτι η  
 πραξις  
 με εμα-  
 κρωθη.*

if God did not set cruel Taskmaster  
over us to double our Burdens : and  
when God hath thus lessened our  
esteem of the world, he discovers to  
us the excellency of heavenly com-  
forts, & draws out the desires of the  
Soul to a full fruition : *when shall  
I come and appear in thy presence*  
EVEN So come Lord Jesus. A fig-  
uration puts Heaven into all those no-  
tions which make it Heaven indeed.

To the *weary* it is Rest, *Isai.* 5. 7.  
*Rev.* 14. 13.

To the *bannished* it is Home, *2 Cor.*  
5. 6.

To the *scorned* and *reproached* it  
is Glory, *Rom* 5. 2.

To the *Captive* it is Liberty, *Rom*  
8. 21.

To the *conflicting* Soul it is C-  
quest, *Rom.* 8. 37.

And to the { *Life*, *Rev.* 2. 1.  
Conqueror { *Righteousness*,  
it is a crown { *2 Tim.* 4. 8.  
of { *Glory*, *1 Pet.* 5. 1.

To the *Hungry* it is hidden Man-  
na, *Ex.* 16. 17.

To the *thirsty* it is the fountain of  
water.

*Waters of life, and Rivers of pleasures, Rev. 22. 17. Psa. 36. 8. 9.*  
 the *grieved Soul*, whether with  
*sin or sorrow*, it is *fulness of joy*;  
 and to the *mourner* it is *pleasures*  
*for evermore* : Psa. 16. 12.

a word, To them that have layn  
 upon the *Dunghill*, and kept their  
*integrity*, it is a *Throne*, on which  
 they shall sit and reign with Christ  
*for ever and ever* : Rev. 3. 31.  
 and 22. 5,

dearly beloved, Heaven thus pro-  
 portioned to every state of the af-  
 flicted Soul, cannot chuse but be very  
 precious; and will make the Soul,  
 with a stronger or weaker impulse,  
*fire to be dissolved, and to be with*  
*Christ, which is best of all.* A Christian

Paul. 1. 23.

need is comforted by Faith, but not  
 satisfied; or if satisfied, it is in point  
 of security, not of desire: because

*We are absent from the Lord* 2 Cor. 5. 6  
*and walk by Faith, not by Sight,* 7.

*hope*, though it keep life in the Soul,  
 it is not able to fill it: he longs  
 and thinks every day a year till he be  
 home in his *Fathers Arms*, and sit  
 down



down on his Fathers Throne, crown  
ed with his Fathers Honor and Glo  
ry. They that walk by *Faith* can  
not be quiet, till they be in the sight  
of those things which they beleev  
*Jacob* when he heard that *Joseph*  
was alive, though he did beleev  
yet could not be satisfied with hear  
ing of it; but saith he, I will go and  
see him *before I dye*: So the be  
lieving Soul, He, whom my Soul lov  
eth, *was dead, but is alive*, and be  
*hold, he liveth for evermore*, Rev.  
18. I will dye that I may go and see  
him: As *Augustin*, upon that an  
swer of God to *Moses*, *Thou canst*  
*not see my face and live*, Exo. 33.2  
makes this quick and sweet reply  
*Then Lord let me dye that I may see*  
*thy face*.

Thus I have presented you with  
those twenty several Lessons which  
*Jesus Christ* the great Prophet of his  
Church teacheth his afflicted ones  
to take out in the *School of affliction*. And now, as I told you in my ex  
trance upon this Subject, all the  
twenty Lessons may be reduced to  
three

three great *summary comprehensive*  
*Instructions, &c.*

1. *The sinfulness of sin,*
2. *The emptiness of the Crea-*  
*ture.*
3. *The fulness of Jesus Christ.*

The first summary comprehensive Lesson, is the *sinfulness of sin*: Sin is always very sinful, but in our pride we are not so sensible of it: The dust of the world doth so fill our eyes, that we cannot make a clear and distinct discovery of the evil that is in sin: but now by the sharp and bitter waters of affliction, God doth wash out that dust, and clears the Organ to make a perfect discovery, and to discern sin, as it is, and not as usually it doth appear: sin becomes exceeding *sinful*. God hath four Glasses, wherein he discovers to the Soul the evil that is in sin: Rom. 7. 13

1. *The Glass of the Law, Jam. 1.*  
*23. 24.*
2. *The Blood of Christ, Rev. 1. 6.*
3. *Afflictions and chastisements*  
*in this present world.*
4. *The torments of Hell, Mat. 25.*  
*41.*

In-

Rev. i. 6.

Indeed, of all these Glasses, the blood of Christ is the clearest and doth most fully and perfectly represent the exceeding filthiness that is in sin, the stain and spot whereof could be washed out with no other element but the blood of the Son of God; for as it was purchasing blood so it was expiating blood: He hath loved us, and washed us with his own blood. But though this be the purest glass, yet God doth make frequent and great use of the third glass also, sc. afflictions and chastisements for sin, to discover to the Children of Promise the greatness of that evil which is in sin. It is very notable how God brings the Israelites through this glass in their affliction, & bids them as it were see their face in it: *Jer. 2. 19. Know therefore and see, that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.* In this glass he discovers to them a fourfold evil in sin.

1. As it is cause of all other evils

of punishment: Verily, hast thou  
 not procured this unto thy self, in  
 that thou hast forsaken God? &c. He  
 had shown them all their sins in their  
 sinners; he bid them look up-  
 on him as a Mother-evil, that had all  
 other evils in the womb of it; *q. d.*  
 thank thy self for all the affliction  
 that is upon thee: *Thou hast procured  
 this unto thy self.* Art thou in  
 captivity, in prison, in distress? &c.  
 thank thy Idolatry, and thy *Adul-*  
*teries*, whereby thou hast forsaken  
 the Lord thy God: Thank thy self  
 for all the misery that is upon thee.  
 Every mans heart may say to him, as  
*Poliodorus* his heart cryed to him  
 out of the boyling Caldron; *ὦ πό-*  
*τος αἰτία, Plut.* I have been  
 the cause of all this. As Lust when  
 hath conceived, brings forth Sin;  
 Sin when it is finished, when it is  
 perfected, will bring forth Death: Sin  
 the Child of Lust, and the Mother  
 of Death.

2. In this glass God represents sin  
 in their view, as an evil in it self;  
 now therefore and see, that it is an  
 evil

Iam. 1. 15.

Indeed, of all these Glasses, the blood of Christ is the clearest and doth most fully and perfectly represent the exceeding fulness that is in sin, the stain and spot where could be washed out with no other element but the blood of the Son of God; for as it was purchasing blood so it was expiating blood: He loved us, and washed us with his blood. But though this be the pure glass, yet God doth make frequent and great use of the third glass also, sc. afflictions and chastisements for sin, to discover to the Children of Promise the greatness of that evil which is in sin. It is very notable how God brings the Israelites to the glass in their affliction, & bids them as it were see their face in it: *Jer. 2. 19. Know therefore and see, that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.* In this glass he discovers to them a fourfold evil in sin.

1. As it is cause of all other evils

puni-ment: *Verily*. Hast thou  
 not procured this unto thy self? In  
 what thou hast forsaken me? For he  
 that doeth all these sins in their  
 own hearts, he shall himself look up-  
 on him as a Mother-evil, that hath all  
 these evils in the wombe of it; *q. d.*  
 thank thy self for all the affliction  
 that is upon thee: *Thou hast procured  
 this unto thy self.* Art thou in  
 captivity, in prison, in distress? &c.  
 thank thy Idolatrie, and thy Adul-  
 tery, whereby thou hast forsaken  
 the Lord thy God: Thank thy self  
 for all the misery that is upon thee.  
 Every mans heart may say to him, as  
 Poliodorus his heart cryed to him  
 out of the boyling Caldron; *ἔγω  
 τέρψαιρία, Plut.* I have been  
 the cause of all this. As Lust when  
 it is conceived, brings forth Sin;  
 Sin when it is finished, when it is  
 perfected, will bring forth Death: Sin  
 the Child of Lust, and the Mother  
 of Death.  
 In this glass God represents sin  
 in their view, as an evil in it self;  
 now therefore and see, that it is an  
 evil

*Iam. 1. 15.*

*evil thing and a bitter; that sin do not only bring evil, but is evil; is an evil thing: not only that it is bitter, but is bitterness; it is a bitter thing: it hath a bitter root, as well as it brings forth bitter fruit. God leads the sinner by affliction. Take notice, not only what sin doth, but what sin is: It is evil. Yea,*

3. That it is a *pure unmixed evil*. It is an *evil thing*, the whole being *evil*. In the evil of affliction there is some good, for it hath God for the Author: *Is there an evil in the*

Amos 3. 6. *City, and the Lord hath not done it. And it hath good for its end: all*

Rom. 8. 28. *things shall worke together for good to them that love God. It is good*

Psal. 119. 71. *me, saith David, that I have been afflicted. But now sin is a simple*

1 John 3. 8. *compounded evil, for it hath the Devil for the Author, He that committeth sin is of the Devil; and doth*

Rom. 6. 23. *for its end, The wages of sin is death in its vastest comprehension. Sin is evil all over.*

4. The glass represents it yet worse, and that is, as it is an evil against



It is a departure from God; Thou hast forsaken the Lord thy God, v. 7.

And so again, v. 19. Thou hast forsaken the Lord thy God, my fear is not

in thee. Sin, as the Schools define it,

is an *aversion from God*, and a *conversion* or turning to the *Creature*. *Sin i. a- versio a Deo & con- versio ad crea-*

My people have committed two evils; they have forsaken me the *fountain of living waters*, and *hewed them out Cisterns, broken Cisterns, that can hold no water*. *Sin i. a- versio a Deo & con- versio ad crea-*

Sin is not only an *unmixt evil*, but a *twisted multiplied evil*: It is a *departure from the fountain of life and glory*, and a *turning to a scanty and a broken Vessel*, which *leaks out as fast as it is poured in*. Now here is

the *exceeding sinfulness of sin*, that it is an *evil against God*; punishment is but an *evil against the Creature*:

Thou hast procured this *unto thy self*: Affliction is but a *contradiction to the Will of the Creature*, but sin is

a *contradiction to the Will of God*; whence we may safely conclude, that

there is more evil in the least sin, than there is in the greatest punishment,

even

G

even

even

even

even *Hell* it self; the *Hell* that is *sin*, is worse then the *Hell* that is prepared for *sin*. Yea, and behold one evil more in this glass, the aggravation of all the rest, and that is, 5<sup>ly</sup>. That *sin* is a *causeless* evil, a *causeless* departure: Thou hast forsaken the Lord thy God, when he led thee by the way, v. 17. when he led thee as a guide to direct thee, led thee as a stay to support thee; he put underneath thee his everlasting arms: he led thee as a Convey to guard thee, & led thee as a Father to provide for thee: Thou wantedst nothing, and yet thou hast forsaken the Lord thy God. This is the aggravation, v. 31 O generation [Generation of what? why of what you will; God leaves a space, as were, that a man may write down what he please; Generation of Peepers, Generation of Monsters, and so forth, rather then the Generation of his children:] O generation, see the Word of the Lord: still he holds the Glass before their eyes; and what do they to behold there? why the *causeless* Apostacy and Rebellion

for so it follows, *Have I been a barren wilderness, a Land of darkness?* have ye wanted any thing? wherefore then say my people, *we will come no more unto thee?* Oh this departure is *causeless* and *unlawful*: God saith to the sinner, as *Pharaoh* said to *Jeroboam*, when he would be gone from him, *1 Kings 11. 22* *But what hast thou lacked with me, that behold thou seekest to be gone from me?* and the sinner seemeth to answer God, as *Jeroboam* there answered *Pharaoh*; *Nothing, howbeit let me go in any wise.* *Jeroboam* could come to *Pharaoh* when he was in distress; but when the storm was over at home, he will be gone again, though he cannot tell why: And so deals the treacherous heart with God; and this causeless departure from God is an high aggravation of sin: God is often upon it, as *Isai. 1. 2* and *Amos 6. 3, 4, 5, &c.* The Soul sineth only *because it will sin.* In a word: Affliction is one of Gods Tribunals where the sinner is arraigned, evicted, and condemned: *As many as I*  
G 2 love,

love, I rebuke and chasten: the Greek  
 R. v. 3 19. words signifie to convince and cor-  
 ἰλέγχω rect, i. e. by correction to convince  
 παιδένω of sin. Truly in affliction sin is layd

open before a mans eyes in such sort,  
 as he is inforced to plead guilty: God  
 sits as Judge, Conscience is witness, a  
 thousand witnesses; Sin the indite-  
 ment; Affliction both evidence and  
 execution. Hence it is, that sooner  
 or later the convinced Soul sees sin  
 a greater evil then affliction, what-  
 ever it be; and now as it were for-  
 getting the affliction, begins to  
 mourn only for sin, crying out with  
 holy Job in the dust, *I have sinned,*  
*what shal I do unto thee, O thou*  
*Preserver of men?* He saith not, my  
 substance is spoyled, my children de-  
 stroyed, my body is become a Spittle  
 of loathsome diseases, and my self a  
 terror to my self and standers by,  
 what wilt THOU do unto ME, O  
 thou Preserver of men? but *I have*  
*sinned, what shal I do unto THEE?*  
*&c.* Affliction led him to sin; Cor-  
 rection was made conviction, and sin  
 now lieth heavier upon him then all

Job 7. 2

the sufferings in the world. This is the first comprehensive Lesson.

The second followeth, *sc.*

*The emptiness of the Creature.*

2 Comprehensive Lesson,

The emptiness of the world.

In our prosperity we stick in the Creature, and dote upon the Creature, the *things* and *persons* in this present world, as if there our happiness and comfort were bound up :

But in the day of adversity God convinceth us of our mistakes, by causing us to see the emptiness and vanity of all sublunary contentments :

we begin to find the world to be but *gilded* emptiness, a meer *nothing*. Then ask the Soul what it thinks of the world, and all the *elements* thereof, *the lusts of the flesh*

*the lusts of the eyes*, and *the pride of life*, as the Apostle sorts them, which formerly did so glitter in its eyes, and the answer will be with the

[Isa. 41. 6.]

Prophet, *All flesh is grass, and all the goodliness thereof as the flower of the field: Vanity of vanities, all is vanity.* The afflicted Soul saith of

all Creature excellency, *It is nor,*

Prov. 23. 5.

it looks upon them as so many non-

G 3

entities

P. ov. 11 4

*entitles; so many Nots: Not that which it seems: Not that which it promiseth: Not that which we expect, and flatter our selves with. Riches profit not in the day of wrath. Whatsoever it is that a man makes his riches, whether friends or wealth, or parts, or Creature-interests, whatsoever, they profit not, i.e. they cannot deliver out of the hands either of death, or judgment. The world is then only great, when we are full of sense: affliction maketh us more spiritual, and then the world is nothing; then the Soul finds by experience the unsuitableness and dissatisfaction that is in all these seeming things; that there is no proportion between an invisible Soul and visible comforts, between an immortal Soul and perishing contentments, between a spiritual being, and an earthly portion; that the wind which a man takes in by gaping, will as soon fill an hungry belly, as creature-comforts will satisfy the spirit. In the hour of temptation the Soul says, Miserable comforters are ye all,*

*Ingentius  
 in u. p. 15  
 Romanos  
 cum specta-  
 vit appella-  
 vit, u. i.  
 in. p. 15  
 the u. i.  
 ap. 1. Su.  
 in cop. 1.  
 2. de bello  
 V. nd.*

Phy

Physician: of no value; upon which a man may bestow all that he hath in expectation of a cure, & find himself no whit better, but rather worse. Surely the world in all its bravery is to the afflicted Soul no better then the Cities which Solomon gave to Hiram, which he called Cabul, that is to say, *displeasing or dirty*: the day of affliction is one of those days, wherein men cast away their Idols of Silver, and their Idols of Gold, which they made each one for himself to worship, to the Moles and to the Bats and saith unto them with indignation, *Get ye hence.*

1 K n. 9 13

2 ai. 2 27.

Abite hinc,  
abite longe,  
Phi. Mon.

3. And lastly, In the day of affliction God discovers to the Soul the fulness of Jesus Christ: There is an infinit fulness in Jesus Christ: It pleased the Father that in him should all fulness dwell. The Covenant of Grace is suited to all the exigencies and indigencies of a poor undone convinced sinner; It is ordered in all things: In opposition to the power of corruption in the heart, I will put (saith God) my Law in their

3 Summa-  
ry Lesson,  
Fulness of  
Christ.

Col. 1. 19.

2 Sam. 23.  
5.

Jer. 31. 33

34.

G 4

inward



inward parts, &c. In opposition to error and ignorance in the understanding, *They shall all know me, &c.* In opposition to guilt, *I will, forgive their iniquitie, and I will remember their sin no more.* And the Offices of *Jesus Christ* are suited to all the branches of the Covenant. In order to the first branch, *I will write my Law in their hearts, &c.* behold *Jesus Christ* is a *King*: In order to the second, *They shall all know me, &c.* behold *Jesus Christ* is a *Prophet*: and in order to the third, *I will forgive their iniquities*; behold *Jesus Christ* is a *Priest*: The Offices of *Christ* fill and execute the Covenant of Grace; and the *fulness of God* fills & acts the Offices of *Jesus Christ*: The *Power of God*, and the *fulness of Power*, his *Kingly Office*: The *Wisdom of God*, and the *fulness of Wisdom*, his *Prophetical Office*: The *Righteousness of God*, and the *fulness of Righteousness* his *Priestly Office*. This is that which the Psalmist celebrateth in that Song of Loves; *God hath anointed thee with the Oyl of glad*

gladness ABOVE THY FELLOWS: never King was anointed with such power, never Prophet with such wisdom, never Priest with such grace and Righteousness; they had their stinted proportions, but God gave not the Spirit by measure unto HIM: In him dwelt all the fulness of the Godhead bodily. It is not less then an infinite fulness which fills Jesus Christ as Mediator; That we of his fulness might receive grace for grace: But we are not always in a capacity either to receive or to see that fulness; and the reason is, because in our prosperity we fill our selves so with the world, with the pleasures and profits of the world, that it fares with Christ now as it did when he was born, there is no room for him in the Inn: While the world glitters in our eyes with her painted gaudery, HE hath no form nor COMLINESS, and when we see him, there is no beauty that we should desire him: We are very prone to love the World for the World, terminate our affections in the Crea-

John 3. 34.  
Col. 2. 9.

Inn exi-  
stens prohi-  
bet alie-  
num,

\* Cavenda  
sunt ista

oboblecta  
mentata

quom la-  
quei &

plaga, &c.  
Lactan,

diuina, Infr.

l. 6. c. 21.  
l. 53. 2.

Ille,

*Minus te  
am te De  
mine qui e  
liqua am t  
quod ros  
propter te  
amat. In  
lactupri  
mus omnes.*

ture, and do not use terrene comforts in that way, and to that end, that we might thereby be the more fitted to walk with God ; and when our desires are such, the more they are, the less are our delights in *Iesus Christ*: this is our sin and folly, that we do not fear the unlawful use of lawfull things : nor see where the snare lieth to inveagle thole affections to the Creature which are only due to God himself : and a great reproach it is to *Iesus Christ*. But now when God spreads sackcloth upon all the beauty and bravery of the Creature, and so *hideth pride from man* ; when God by some flashes of Lightning strikes us blind to the world, then we can discover beauty and excellency in Christ, infinitely transcending all the beauty and excellency in the world: *Thou art fairer then the children of men, grace is poured i to thy lips* : When under the stairs, and in the clefts of the Rocks, then the Soul can sing, *My beloved is white and ruddy, the chiefest among ten thousand.* When the God of

*Psal. 43. 2  
Cant. 5. 1*

of Heaven hath famisht all our gods on earth, when he hath hunger-starved us, as to Creature comforts, in any way whatsoever, then we can hunger after and taste the sweetness, the fulness, which is in Jesus Christ; O then, Christ a King to govern, a Prophet to teach, a Priest to save! how precious! then none but Christ, none but Christ; give me a Christ, or else I dye. In a word, my Beloved, when once it is come (by what exigencies and surprizes soever) to an Oh wretch that I am, who shall deliver me? then, I thank God through Jesus Christ our Lord. Truly God is forc'd to exercise us with a severe Discipline, that he may endear Jesus Christ to our hearts, and secludes us from the world, that we may study and improve his fulness: As the Law Gal, 3. 24 is our School-master, so affliction is an Usher to the Law: Affliction brings us to the Law, and the Law brings us to Christ.

And thus I have dispatcht the first thing I undertook, for the opening of the Doctrine, sc. The Lessons which God

Rom. 7. 24

Gal. 3. 24

*Minus te  
am te De  
mine qui a  
liqua m i  
quos ros  
propter te  
amat. In  
lactu pri  
mus odores.*

ture, and do not use terrene comforts in that way, and to that end, that we might thereby be the more fitted to walk with God ; and when our desires are such, the more they are, the less are our delights in *Iesus Christ*: this is our sin and folly, that we do not fear the unlawful use of lawfull things : nor see where the snare lieth to inveagle thole affections to the Creature which are only due to God himself : and a great reproach it is to *Iesus Christ*. But now when God spreads sackcloth upon all the beauty and bravery of the Creature, and so *hideth pride from man* ; when God by some flashes of Lightning strikes us blind to the world, then we can discover beauty and excellency in Christ, infinitely transcending all the beauty and excellency in the world: *Thou art fairer then the children of men, grace is poured i to thy lips* : When under the stairs, and in the clefts of the Rocks, then the Soul can sing, *My beloved is white and ruddy, the chiefest among ten thousand.* When the God of

*Psal. 43. 2  
Cant. 5. 1*

of *Heaven* hath famisht all our gods on earth, when he hath hunger-starved us, as to Creature comforts, in any way whatsoever, then we can hunger after and taste the sweetness, the fullness, which is in *Jesus Christ*; O then, *Christ* a King to govern, a Prophet to teach, a Priest to save! how precious! then none but *Christ*, none but *Christ*; give me a *Christ*, or else I dye. In a word, my Beloved, when once it is come (by what exigencies and surprizes soever) to an Oh wretch that I am, who shall deliver me? then, I thank God through *Jesus Christ* our Lord. Truly God is forc'd to exercise us with a severe Discipline, that he may endear *Jesus Christ* to our hearts, and secludes us from the world, that we may study and improve his fulness: As the Law is our School-master, so affliction is an Usher to the Law: Affliction brings us to the Law, and the Law brings us to *Christ*.

And thus I have dispatcht the first thing I undertook, for the opening of the Doctrine, *sc.* The Lessons which God

Rom. 7. 24

Gal. 3. 24

God teacheth those whom he chasteneth, both in their *twenty particulars*, and in their three summary *comprehensive Heads* to which all the rest may be reduced.

I come to the *second* thing, namely, *The Nature or Properties of divine teaching.*

For, my Brethren, it is not every teaching that will *make or evidence* a man to be a blessed man under affliction. There is hardly any man that is under affliction, but he learns somewhat by it, and yet few are *blessed*; the reason is, because it matters not so much *what a man is taught*, as who is the *Teacher*, *whether he be taught of God or no*: yea that is not all neither; for we are not to enquire only *whether* we be taught of God, but *how*. There is a twofold teaching of God. There is a *common teaching*, which even *Heathen, men out of the Church; Hypocrites and Reprobates, within the Church*, may have; the very *Philosophers* have read excellent Lectures upon affliction, *Seneca* and others.

And

The nature and Properties of divine teaching.



And there is a *speciall teaching*, proper and peculiar only to the children of promise : A *Covenant teaching* ; *All thy children shall be taught of God* : It is the Covenant of God Isa 54.16 with the Redeemer, *Isa. 54. 13.* A teaching without which no man can come to Christ : *John 6. 45.* Every man that hath heard and learned of the Father cometh unto me.

Now this teaching hath a six-fold Property.

6 Properties of Covenant-teaching.

The first Property is, *It is an inward teaching* : Inward in respect of the *Object*, and inward in respect of the *Subject*. Property, it is inward

*Inward in respect of the Object* : To our Saviour concerning the saving teaching of the Holy Ghost ; *When the Spirit of truth is come, he will guide you INTO all truth.* Man Joh. 16. 13. *Man* may lead you *UNTO truth*, but it is the Spirit of God that only can lead you *INTO truth* : He only that hath the *Key of David*, that openeth, and no man shutteth, and shutteth, and no man openeth, can open to you the door of truth, and shew you the inside

inside of *truth*: And great is the difference between these two teachings. He that comes to a stately house or place sees only the outward fabrick and structure; and even that may take much: but he that comes *into it*, sees all the inward contrivances and conveyances; he sees all the rich furniture and adornings of the several rooms and offices of the house, which are not only for *use*, but for *delight* and ornament. Surely the very outside of *truth* is goodly; but, like the Kings daughter, *it is all glorious within*; not *pleasing* only, but *ravishing*; this they see who are led *into truth*: by vertue whereof David saw wonderfull things in the Law; objects which fill'd his Soul with wonder and delight. And as the teachings of the Covenant are inward in respect of the *Object*, so inward also in respect of the *Subject*. In the HIDDEN PART thou hast made me know wisdom, Psalm 51. 6. And again, I thank the Lord that gave me counsell, MY REINS are instructed in the right seasons.

Psalm 119  
18

Pa'm 16.7

The

The *Reins* are the most inward part  
 of the body; and the *night season*  
 the most retired and private time;  
 both express the intimacy of divine  
 teaching: Man may teach the *Brains*,  
 but God only teacheth the *Reins*;  
 the knowledg which man teacheth  
 is a *swimming knowledg*, but the  
 knowledg which Christ teacheth is a  
*making knowledg*: God who com-  
 manded light to shine out of dark-  
 ness, hath shined into our *HEARTS*, *2 Cor. 4 6*  
 to give the light of the knowledg of  
 the glory of God in the face of *Jesus*  
*Christ*: It is a loaden expression, and  
 holds forth the inward teachings of  
 God on both sides, both in reference  
 to the *Subject*, and in reference to  
 the *Object*. In reference to the *Sub-*  
*ject*; He that commanded the light  
 to shine out of darkness, hath shined  
 into our hearts: *Mans* light may  
 shine into the *Head*, but *Gods* light  
 both shine into the *Heart*: God hath  
 his *Throne* in *Heaven*, but his *Chair*, *Cathedram*  
 his *Pulpit*, is in the heart; He hath *habit in*  
 shined into our hearts. And then you *cælis, qui*  
 have the inwardness of divine teach- *corda docet.*  
 ing *Aug.*

ing in respect of the *Object* : *He hath*  
*given us the LIGHT of the know-*  
*ledg of the GLORY of God in the*  
*FACE of Jesus Christ.* Man may  
 give knowledg, *confused general*  
*knowledg* ; but God giveth the *light*  
*of knowledg in the lustre and bright-*  
 ness of it. *In thy light we shall see*  
*light* : The Soul seeth by the *same*  
*light* (in some sort) whereby God  
 himself seeth ; *thy light* : and not  
 only so ; here is not only *knowledg*  
*and light of knowledg*, but the *glory*  
*of that light* ; the light which God  
 brings in to the sanctified under-  
 standing, is a *glorious light*, a *mar-*  
*velous light*, 1 Pet. 2. 9. The Soul that  
 the Spirit taketh by the hand, and  
 leadeth *into truth*, standeth wonder-  
 dering at the glory & excellency of  
 that light which shines round about  
 it. And then lastly, all this *in the*  
*face of Jesus Christ* : The face is the  
*full discovery of a person.* Moses  
 could not see *Gods face*, but only  
 his *back parts* he might see, Exo.  
 33. last. But now by the flesh of Je-  
 sus Christ God hath put a vail upon

his face; the vail of his flesh, Heb. 10. 20. through which we may see the face of God; for now in Christ it is God manifest in the flesh; the humane nature of Jesus Christ hath made God visible. In this face now of Jesus Christ do they whom God teacheth by a saving Gospel-teaching see divine Truth. i. e. they see it now not only by borrowed representations and natural resemblances, but in its own native beauty and lustre, as the truth is in Jesus: He hath shined into our hearts to give us the light of the knowledge of the glory of God, in the face of Jesus Christ. This is the first Property of divine Teaching: It is inward, and that both in respect of Subject.

Object.

2. Divine Covenant-teaching is a clear CONVINCING teaching: so our Saviour of the Spirit; When He come, he shall CONVINCE the world, &c. ἐλέγξει τὸν κόσμον the word signifies a clear demonstrative conviction: So the Apostle defines faith to be περὶ μαρτύρων ἐλεγχόμενον ὁ βλεπόμενον the

1 Tim. 3. 6.

Eph. 4. 11.

2 Property clear convincing.

ἐλεγχόμενον ὁ βλεπόμενον  
φάσεως συλλογισμῶν.  
Arist.

A Syllogism,

whereby

the

the Re-  
spondent  
is forced to  
conradict  
himself,  
either per-  
concessa  
negando, or  
per negata  
concedendo

Exod. 13.

Plal. 119.

25.

*μὴ γινώσκω* the evidence, or demonstration, the evident demonstration of things not seen. The Holy Ghost in his teachings brings in divine Truth with such a clear and convincing light, that the Soul sits down under fully satisfied: it is not only convinced to silence, but to assurance; it does sweetly and freely acquiesce in the present Truth: *Now I know*, said Moses Father-law, that the Lord is greater then all gods: He had heard of God before, but that bred but opinion only; but now he is thoroughly convinced: *I know that the Lord is greater then all gods.* So David concerning his afflictions, *I know Lord that thy judgments are right* and that of faithfulness thou afflicted me. He was fully satisfied both of the equity and fidelity of Gods chastisements; right in respect of the merit, and faithful in respect of the end. And thus in all the Lessons before presented to your view, and in all other, what God teacheth he teacheth with such a clear evidence of truth, that the Soul is set be-

you

and all peradventure: Our Gospel (Thes. 1. 5)  
 come unto you, not in word only, but  
 power and in the Holy Ghost, and  
 much full assurance: The word  
 with a double & a treble emphasis;  
 assurance, full assurance, and much Εν πλη-  
 assurance: such are the teach- εσσοεια  
 ings of the Holy Ghost. Common πολλῇ.  
 teaching may convince to silence,  
 but the understanding may remain  
 doubtful still: There is that which the  
 schools call *suspence* or *hesitancy* in  
 the understanding; there is not a full  
 and clear assent in the understanding  
 to the Truths propounded: but a  
 man remains, in the Apostles lan-  
 guage, a *double minded man*; or as  
 the word signifieth, a *double-soul'd*  
 man; *duplex animo*, a man of a dou- Ανὴρ δι-  
 ble, or *doubtful*, or divided spirit, ψυχῆς.  
 floating between different opinions;  
 one Soul (as it were) beleeveth this  
 way, and another Soul beleeveth that  
 way; one while he beleeveth there is  
 God, and anon the fool saith  
 in his heart, *there is no God*: some-  
 times he calls sin evil; and anon a-  
 gain he thinks it good: He beleeveth,  
 and



and he believeth *not* ; sometime what he heareth from the Word *truth*; sometimes he thinks again it is but an invention of man, there may be some mistake in it: But now the teachings of God set a man beyond all those fluctuations and unsettledness in judgment: there is that which the Apostle calls *The riches of the*

Col. 2. 2. **FULL ASSURANCE** of understanding to the acknowledgement of the *Mystery of God*: Assurance of principles, even when the soul may possibly want the assurance of application.

3 property,  
ty, Experimental.

A third property of divine teaching, *It is an experimental teaching*. The Soul can speak *experimentally* of the truths it knows, *It is good for me*, saith David, *that I have been afflicted*; why, but may not any man say as much as that? yes, few men there are but have the *Notion* in their heads, & in their lips: I but mark I pray, the *Psalmist* speaks *experimentally* to the point, and doth instance the good which he had gained by affliction; *I have learned thy statutes*. *I had learned more at*

gain

maintenance with the word, more de-  
 light in the word, more conformity  
 to the word. He knew it more, and  
 loved it better, and was more trans-  
 formed into the nature of it, then e-  
 ver, &c. So *Psal. 116. 6. The Lord*  
*reserveth the simple, i. e. God*  
*saves by his upright hearted ones to*  
*secure them from violence: A good*  
*portion; but any man may have it in*  
*the Proposition; I but David hath it*  
*in the experience, I was brought*  
*low and he helped me; my faith was*  
*brought low, and my comfort was*  
*brought low, and my resolutions*  
*were brought low, my feet had wel-*  
*ligh slipped. Psal. 73. 2. But God help*  
*my Faith, revived my Comfort,*  
*strengthened my resolutions, and sta-*  
*bilisht my feet: Thou hast holden me*  
*in my right hand. verse 23. Thus St.*  
*Paul, I know whom I have beleev-*  
*ed, &c. I have experienc't his faith-*  
*fulness and his All-sufficiency: I*  
*are trust my All with him. I am*  
*sure, he will keep it safe to that day.*  
 and thus they that are taught of  
 God in affliction can speak experi-  
 men-

Richard Alindown  
 his Book

2 Tim. 1. 12

mentally, in one degree or other the gains and priviledges of a suffering condition: they can speak experimentally of Communion with God though I walk through the valley the shadow of death, I will fear evil; why? for thou art with me: I have had comfortable experience thy upholding, counselling, comforting presence with me in my deepest desolutions: So of other fruits of affliction, this I had, Psal. 119. 56. Thou I have got by my sufferings, I ble God I have learned more patience, humility, self-denial, &c. to be more sensible of my Brethrens sufferings to sit looser to the World, to mine duty, and to trust safely with God to prepare for death, and to provide for eternity, one way or other It was good for me; I could not have been without this affliction, &c.

Common knowledg rests in generals, & lieth more in propositions than in application; but they that are taught of God can say, As we have heard, so have we SEEN; they can go along with every truth, and say

is so, I have experienc'd this Word  
upon mine own heart, they can set to Iohn 3. 33  
their seal, that God is true.

4. Divine Covenant-teaching is a <sup>4</sup> Proper-  
powerfull teaching : After a man <sup>ty, Powe-</sup>  
erful,

hath got many truths into the un-  
derstanding, the main work is yet to  
do, and that is to bring down holy  
truths to action, to draw forth  
divine principles into practice : A  
natural man may know much, he  
may have an heap of truths in his un-  
derstanding: but they all lie strength-  
less in the brain, he hath no power  
to live the truth he knows. Co-  
venant-teachings convey strength  
as well as light, and do what they  
teach. The Lord spake to me with a  
strong hand, and instructed me that <sup>11. 8, 11, 12</sup>  
I should not walk in the way of this  
people, saying, say ye not a confede-  
racy to them who say a confede-  
racy, neither fear ye their fear, nor  
be afraid; sanctifie the Lord of Hosts  
himself, &c. It is a most sweet and  
comfortable Scripture, and that in  
two respects. 1. In respect of what  
it implyeth. 2. In respect of what it

- expresseth.* First, It *implieth* much, *sc.* that even the holy Prophet himself had no small comb and conflict within himself what to do in such a juncture of time as the
- Chap. 7. 8 was, when it *was told the house of David, saying, Syria is confederate with Ephraim*: that is, that both those Kingdoms had made a League together, and were now upon the march with their combined forces to make War against the House of David: it was sad news; and the Text saith, *The heart of Abaz, and the heart of the people was moved, as the Trees of the Wood are moved with the Wind*; *i. e.* they were terribly afraid, even ready to dye for fear, and in that fear abundance of the people *fell off to the enemy*, and engaged with them; as it is intimated, *They refuse the waters of Shiloah that go softly, i. e.* they look upon the forces of *Ierusalem* as poor and inconsiderable, no ways able to oppose and engage so potent an adversary as came against them; and so deserted their own party, & rejoiced

in Rezin and Benadiah's son: they rejoiced in them, i. e. to cover their defection from their true Sovereign, they cryed up the invaders as their best friends, who came to rescue them from the tyranny and oppression of Abaz. And it seems the Prophet Isaiah himself was surprized with fear too, for a time, and began to dispute the matter within himself, whether it were not best for him to strike in with the stronger side, and to engage in the confederacy with those two Princes, as the multitude did, there wanting not, probably, fair and specious pretences to justify that defection: It seems, I say, that the Prophet had a sore temptation upon his spirit about this matter, and was even ready to determine the question on the affirmative, till God came in and instructed him, &c. And that is the second thing, the comfort express'd in these words: while the Prophet was thus conflicting and fluctuating in his own thoughts, God came in, and by strength of hand rebuked his fears, silenc'd his

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objections, quieted his spirit, determined the dispute, & instructed him what course to take, which was not to *comply*, but to *beleeve*, to study *du-ty*, and leave *safety* with God: *Fear not their fear, nor be afraid, sanctifie the Lord of Hosts himself, &c.* Power went forth with *instruction*, taught him what to do, and *enabled* him to do what it taught. Blessed be God, who hath an *hand* to teach his people with, as well as a *mouth*; an *hand* of power, as well as a mouth of *instruction*: had it not been for this, the Prophet himself had been certainly carried down the torrent of that apostacy, as well as others.

And there is *caution* in this instance as well as *comfort* in reference to our *selves* and our *brethren*; and that is, in case of surprise by some sudden gusts of fear and temptation, not rashly to judg our selves, or our brethren; but wisely and calmly to consider, *it is no other temptation than*

1 Cor. 10. *What is common to man, yea to the*  
 10. *best of men: Job, and David, and Je-*  
*remiah, and Habakkuk, and Peter,*  
 and



and here *Isaiah*, were all nonplust, and stagger'd for a time, and recovered only by a *powerful word from Heaven*; and therefore in such cases it becomes Christians to *pity*, rather than to *insult*, and to study to *heal*, rather than to *reject*; considering themselves, lest they also be tempted. Gal. 1.  
This is the priviledg of the *children of promise*, strength goeth out from the Covenant with *instruction*: The Lord who commanded light to shine out of darkness, hath shined into our hearts; q. d. God hath taught us by such a *Word*, as that whereby he made the *World*, a *creating Word*, a *Word* that giveth strength as well as counsel. And this teaching it is which the Prophet *David* so frequently importuneth in his prayers, *Psa. 119. 33. cum 35. Teach me O Lord the way of thy Statutes, make me to Go in the paths of thy Commandments: Psa. 143. 10. Teach me to Do thy wil:* Mark that, not only teach me the way, but teach me to go; not only teach me thy Will, but teach me to do thy Will. Common teaching may

teach an Hypocrite *the way*, but saving teaching only teacheth the Soul to go in that way: an unregenerate man may know *the Will* of God; but he knoweth not how to do *that Will*: *The joy of the Lord is our strength*. This is the fourth Property.

Nel. 8 10

5 Property

17, Sw. et.

Psalm. 119.

102

A fifth Property; *The Teachings of God are sweet and pleasant teachings*. Psalm 119. 102. *Thou hast taught me; what followeth? How sweet are thy words unto my taste? sweeter then honey unto my mouth*: He rolled the Word and Pronies as Sugar under his tongue, and sucked from thence more sweetness then Sampson did from his honey-comb. Luther said, he would not live in Paradise, if he must live without the Word; but with the Word, saith he, I could live in Hell it self. When Christ puts in his *teaching hand* by the hole of the door to teach the least, *his fingers drop sweet smelling myrrhe upon the handls of the Lock*: The Teachings of Christ leave a sweet remembrance of himself behind them; *We will remember*

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Car. 4.

6 r l.

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ber thy Love more then wine: As Gen. 1. 4.  
 people, when they are drunk with  
 wine, wherein is excess, are apt to  
 sing and hallow; so those that are  
 filled with the Spirit, cannot but in-  
 sult and triumph in the wonderful  
 things which they taste and see in  
 the Word. There cannot be but  
 much spiritual joy in divine Teach-  
 ing, because the Spirit doth accom-  
 pany the Truths, and so irradiate  
 them with his own beauty and glo-  
 ry, the light of the knowledge of the  
 glory of God in the face of Christ  
 that they do not only affect, but  
 ravish the heart: Thy Word is pure,  
 therefore thy Servant loveth it. The  
 Prophet saw a beam of divine excel-  
 lency sitting upon the Word, and  
 that did ensnare his Soul. Truth is  
 burdensom to unsound spirits, be-  
 cause convincing; and they labor to  
 extinguish that light which disturbs  
 their quiet: They hold the truth  
 in unrighteousness; Gr: they im-  
 prison the Truth, and will not suf-  
 fer it to do its office: But saving  
 Teaching is sweet and delightful, be-  
 cause

Psal. 119.

14.

Sact Scrip:

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Rom. 1. 18

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withhold.

cause it is suitable to the renewed part; to which it comes in with fresh succours to relieve and fortifie it against the assaults of opposite corruption: I say it is always sweet in that respect, but never more sweet than in affliction; the bitterness of adversity giveth a more delicate relish unto the Word, by healing the distempers of the spiritual palate: and then the Soul cryeth out with *Jeremy* in the prison, *Thy Words were found and I did eat them, and thy Word was unto me the joy and the rejoicing of my heart*, Jer. 15. 16.

6 Proper-  
ty, Abi-  
ding.

6. And lastly, *Divine Teaching is an Abiding Teaching*: The anointing which ye have received of him ABIDEETH in you 1 John 2. 27. Notional knowledge, where it is no more, is flitting and inconsistent, and leaveth the Soul dubious and uncertain. Observe how the Apostle *James* expresseth it, speaking of the meer notional hearer, *He beholdeth himself, and goeth his way, and his straightway forgetteth what maner was*: Observe, he doth not only forget

Jam. 1. 24

forget *what he heard*, but he forgets *what he WAS*: The glass, whether *Word* or *Affliction*, discovered to him his spots, shewed him his pride, his covetousness, the impurity of heart and life, &c. but he goeth away and forgetteth what manner of man he was; he forgets the *Word*, he forgets the *Rod*, and what both *Word* and *Rod* discovered to him, together with the resolutions and promises made to God in both. A godly man may forget the *Word*, (a gracious heart may have a bad memory,) but he will not so easily forget *himself*, he doth not forget his *spots*, and that keeps him in continual work, to wash and PURGE *himself* from all filthiness of *fl sh* and *spirit*: Remembring Lam. 3. 20.  
*mine affliction and my misery, the wormwood and the gall: My Soul*  
*bath them* STILL IN REMEMBRANCE, and is humbled in me  
 The double-minded man is unstable Jam. 1. 8.  
 in all his ways. Humane Teaching begets at best but *opinion*, not *faith*; the *Word* implyeth one that is *disfracted* and *divided* in his thoughts

floating betwixt two contrary Opinions: There be notions contradicting notions, and principles fighting against principles; and such knowledge is not *abiding* knowledge: this unfixedness in principles produceth instability in practice; if *a man be double-minded* in his principles, he *will be unstable in all his ways*: none are so constant in the profession of any truth, as they that are fully convinced and assured of it: none so stable in their conversation, as they that are rooted & established in the present Truth: This is the effect of Gods Teachings, it keeps the judgment steady, & the heart stable.

Ps. 119. 33. *Teach me, O Lord, the way of thy Statutes, and I will keep it unto the end*: He dares promise *Persistence*, if God will undertake *Instruction*: and accordingly he made good his promise, upon this very account; *I have not departed from thy judgments, for Thou hast taught me*: Observe it; He doth not say, *I will keep thy Statutes*; but he can say, and that many years after, *I have*

Have kept thy Statutes. Many will say in their affliction, *I will keep thy Statutes*; promise fair, if God will but deliver them: but how few can say with David, *I HAVE kept, I have not departed from thy judgments!* Of old time, saith God, *I have broken thy yoke, and burst thy bonds, and thou saidst, I WILL NOT transgress*; when upon every high hill, and under every green tree thou wandereſt, playing the harlot. Good word: in trouble, but poor performance out of trouble: no ſooner out of affliction, but they fall again to their old trade of ſpiritual Adultery againſt God: no ſooner their old hearts and their old temptations meet, but they cloſe, and embrace one another; they ſtarted aſide like a broken bow: I, but David was taught of God, and there he is as careful to make good his vows, as to make good voms; I will pay thee my voms, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble. The after part of Davids life was

Jer. 2. 20.

Pſal. 66.



much more *severe* and *exact* then the former : *I have not departed from thy judgments, for thou hast taught me.*

These are the Properties of Divine Teachings : But lest I should lay a snare before the blind, and make the heart sad which God would not have made sad ; I must of necessity lay in a few brief *Cautions*.

*Cautions*

When we say God teacheth	{	1. Inwardly,	} It is not so to be under- stood,
		2. Clearly,	
		3. Experimentally	
		4. Powerfully,	
		5. Sweetly,	
		6. Abidingly,	

1. God  
teacheth  
not all at  
first.

First, As if God taught *All at first*, viz. either *All Truths*, or *All of any truth* : God doth not teach all his *Lessons* at the first entrance into the School of affliction ; at least not usually, (for we dare not limit God.) The fruit of affliction is not gathered presently: *No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it geildeth the peaceable fruits of righteousness unto them which are exercised*

Heb. 12 11

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cised thereby. Teaching is the fruit of affliction, and fruit is not gathered presently; it must have a ripening time: And therefore, O thou discouraged Soul, say not God doth not teach thee at all, if he do not teach thee all at once: The entrance of thy Word giveth light: God lets in light by degrees: Usually God teacheth his children, as we teach ours, now a little and then a little; somewhat this week, and more next week; somewhat by this affliction, and more by the next affliction, and more by a third, &c. It is not to be despised if God discover to the Soul the need of divine Teaching, and engage the heart in holy desires and longings after it; so that the afflicted Soul can say in sincerity, *My Soul breaketh for the longing that it hath unto thy judgments at all times.* Isai. 28. 13

Ps. 119 20

Secondly, When we say, that God teacheth whom he chasteneth, and teacheth them thus and thus; it is not to be understood as if he taught *All alike*: God hath several Forms in the School of Affliction, as well as in the

2 Caution,  
nor all A-  
like.

the School of the Word: There be  
 1 Joh. 2. 12. *fathers for experience, young men*  
*for strength, and babes for the truth*  
*and being of Grace.* And therefore  
 if God have not taught *thee* so much  
 as *another*, say not (here again) he  
 hath not taught me *at all*: *As one*  
*Star differeth from another in glory,*  
 so also is the *School of Christ*; it is  
 free grace thou art a *star*, though  
 thou art not a *star* of the *first* or *second*  
*magnitude*; that God hath let  
 in *some divine light*, though not so  
*much light* as another may possibly  
 have. In point of holy *emulation* we  
 should look at *degrees* of Grace; but  
 in point of thankfulness and comfort  
 we should look at the *truth* and *being*  
 of Grace.

3 Caution,  
Divine  
Teaching  
doth not  
put the  
soul into  
an un-  
change-  
able state.

Thirdly, When we say, that God teacheth powerfully and abidingly, it is not to be understood as if his teachings did put the Soul into an immutable evenness of spirit, or freed it from all insurrections and disturbances from opposite corruption; such a frame of Soul is only the priviledg of the glorified estate, wherein

wherein we shall see God *face to face*, and dwell in *immutability* it self to all Eternity: Here the Church hath its *fulls* and its *wanes*. David had his *sinkings*, and Job his impatient fits; We have heard of the patience of Job, yea and of his *impatience* too: moved the taught of God may be, but not removed; fall they may, but not fall away; fearfully, but not finally; terribly, but not totally.

But these things are *unseparable* to Covenant-Teaching.

First, The Soul is thereby made *sensible* of the least stirrings and whisperings of corruption: I finde a law in my members warring against the law of my mind: Others have it, but they do not find it, they are not sensible of the law in their members, &c.

Secondly, They are exceedingly displeased with the opposition they find in their nature's against the Teachings of God; and do rise up in indignation against all that contradiction which is in the unregenerate part, in what kind soever: *Why art thou*

What is  
unsepara-  
ble to di-  
vine teach-  
ing.

1. Sense of  
corrupti-  
on.  
Rom. 7.23.

2. They are  
displeased  
with them-  
selves.

*thou cast down, O my Soul ? and why art thou so disquieted within me ? Is there cause for this despondency ? Is this done like a David, like a man after Gods own heart ? Is this the fruit of all the experiences of Gods Faithfulness and All-sufficiency ? And so in other cases doth the Soul chide down distempers, and uncomely workings of spirit : the Soul is full of displicency against it self ; so foolish was I, and ignorant, as a beast before thee : it cannot find words bad enough to give it self.*

Pla. 73. 22

3. They  
pray down  
temptati-  
on.  
Psal. 46. 6.

Thirdly, And if that will not do, then *they go to God in prayer, and spread their temptations before the Lord ; O my God, my Soul is cast down within me : When they cannot lay the storm, and still the tempests by their own word, then (with the Disciples in the ship) they go and awaken Christ, and desire him by his powerful word to rebuke them, that there may be a calm : They go and pray out their distempers, and pray their hearts into a better frame : as once it was said of Luther, that when*

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he wo-  
till he  
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ings  
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rally,  
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as sui-  
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fare,  
An

he found distempers upon his spirit, *Vir iste potuit quid voluit.*  
 he would never give over praying,  
 till he had pray'd his heart into that  
 frame he pray'd for.

Fourthly, By vertue of the Teach- 4. Main-  
 ings of God *they are enabled to* tain oppo-  
*maintain opposition against all that* sition a-  
*opposition* which they find in their *gainst op-*  
 own spirits: As *the flesh lusteth a-* position.  
*gainst the spirit, so the spirit lusteth* Gal. 5.17.  
*gainst the flesh; i. e. the spiritual re-* *caro concu-*  
*generate part* doth as *naturally rise* *piscit ad-*  
*up and make war against the flesh and* *ve sus spi-*  
*fleshy motions, as the flesh doth a-* *ritum qd*  
*gainst the Teachings of God in the* *um & spi-*  
*spiritual part: Opposition is not* *ritus ad-*  
*maintain'd only by precept and rules,* *versus car-*  
*and an extrinsecal policy, but natu-* *nem faci-*  
*rally, and by vertue of an inward an-* *unt adulte-*  
*tipathy, by putting forth a spiritual* *rium. Aug.*  
*and contrary lusting: The spirit*  
*lusteth: The spiritual opposition is*  
*as suitable and agreeable to the new*  
*nature, as the sinful opposition is to*  
*the old nature. Hence is the life of a*  
*Believer call'd a wrestling, a war-*  
*fare, Ephes. 6.12.*

And fifthly, Not only so, but by  
 the

Psa. 38. 2.

the help of Divine Teaching the Soul gets ground of that fleshly opposition wherewith it is molested by degrees. In the day when I cryed, thou answeredst me, and strengthenedst me with strength in my Soul: Prayer brought in God, and God brought in strength, whereby he got ground of his distempers; and though all was not done at first, yet his comfort was, all should be done in Gods time, v. 8. *The Lord WILL PERFECT that which concerneth me: I am not perfect, but I shall be perfected: He that hath begun a good work, will perfect it till the day of Jesus Christ.*

Phil. 1. 6.

Sixthly, Though the Soul be not always the same for temper and acting, yet it is always the same for purpose and design: Then shall I not be ashamed, when I have RESPECT to all thy Commandments: Though he could not keep all, he could respect all the Commandments of God.

Psa. 63. 8.

*My Soul presseth hard after God: Crouds of opposition intercepted and disturbed his sweet and constant*

com-



communion with God sometimes ; but he brake through that croud by main strength to recover Gods presence again ; *My Soul presseth hard after thee* : and *Paul* is pressing after perfection , when he could not overtake it. Phil. 3. 12. 13.

Seventhly and lastly, The Soul hath not always (possibly) the same relish and taste of divine Truths and Ordinances , but it hath the same estimation : it keeps up high appreciating thoughts of spiritual things ; and when it cannot relish them, yet even then it doth hunger after them.

*My Soul breaketh for the longings it hath unto thy judgments* Ps. 119. 20  
AT ALL TIMES.

And yet even in reference to these dispositions, which I call inseparable concomitants to Saving Teaching , I must add this one Caution in the close of all ; namely,

That allowance be made in case of Desertion: A child of God, for causes which here we cannot stand to mention, may be cast into so deep a state of desertion (for a time) that he may  
as

2 Pet. 1. 9.  
1 Sai. 5. 10

(as the Apostle speaks) forget that he was purged from his old sins: A child of Light may walk in Darknes

And though there be no such deliquium gratie, no such swoon in the new-man, wherein both habits and acts do cease, yet they may be so stupified by the impressions of the present Temptation, as the poor Soul shall be sensible of neither, but reduc'd as it were into such a state, as when grace was but an *embrio* in the wombe: that spiritual life shall be

*Vivit &  
est vita,  
necius ipse  
sua.*

*tantum non exstinguit; there may be life, but no sense of that life.*

More might be added, but I am sensible how this Discourse swells beyond the proportion I intended and therefore must hasten. Thus much therefore for the second thing propounded in the Doctrinal part; *the nature and properties of Divine Teaching.* I come now to

3 Thing,  
How affliction lieth in order to divine teaching.

The third thing propounded, viz. to enquire *How affliction lieth in order to Instruction?* what tendency Chastisement hath to promote the Teachings of God in the Soul? what

*use*

se God makos of Correction to this  
end?

For it may possibly be demanded *Quest.*  
Might not God as well teach his  
people by *sin*, as by *affliction*?

He *might*, and *doth*: whence that *Answ.*  
gloss of *Augustin* upon *Rom. 8. 28.*

*All things work together for good Aug. etiam*  
to them that love God] even *sin* it *peccatum*  
itself; for in as much as he saith, *All ipsum.*

things. it is evident he excepteth no-  
thing. that doth co-operate for  
good to the Called according to Gods

purpose: All things do work, but  
all things do not work alike: *Sin*

works for good, but it is by abso-  
lute Omnipotence, by pure Prerog-  
ative; for *sin* is properly the De-

vil's creature, and in its own natu-  
ral tendency works meerly to de-  
struction: no thank to *sin* that any

good comes of it; God beats Satan  
with his own weapons. But *Af-*

*liction* is an Evil of Gods making, as  
*Amos 3. 6.* and he hath so temper'd  
the nature of it, and doth so ingre-

dient it by his divine skill, that there  
is some fitness and disposition in it  
to

*Mel'us ju-  
dicavit  
Deus, de  
malis bene  
facere quoniam  
nulla mala  
permittere.  
Aug. En-  
chirid. l. 21.*

to serve and promote his own gracious designs in the children of promise. It is true, there is need of an *arm of Omnipotence* to make Christification to have a saving influence upon the heart; and so there doth also even in the *Word* it self, and divine *Ordinances*: they do not save *ex opere operato*, by any intrensicall vertue, or power of their own; but yet there is a *passive* fitness in them to serve Omnipotence for divine and saving ends; a *fitness of instrumentality*: as there is in a Saw to cut, and in a wedg to cleave, &c. The instrument can do nothing alone, but there is a fitness in it to serve the hand of the work-man. And thus it is, in a proportion, with *Affliction*; It is true, there is not so immediate and direct a tendency in the *Rod*, as there is in the *Word*, to teach and instruct the children of God; yet there is in *Crossification* a subserviency to prepare the heart of man, and to put it into a better disposition to close with divine Teaching, then naturally it is capable of.

Heb 4.12.  
The Word  
of God is  
quick and  
powerful,  
sharper  
then a  
two edged  
sword.

Richard

The

The hot furnace is Christs work-  
house, the most excellent vessels of  
honor are formed therein: *Manas-*  
*seh, Paul*, the Jaylor, were all chosen  
of this fire, as God saith, *I have cho-*  
*sen thee in the furnace of affliction,*  
*Ei. 48. 10.* Grace works in a power-  
ful, yet in a *moral* way. God speaks  
when we are most apt to hear; con-  
comitously, yet forcibly, by a fit accom-  
modation o circumstances: which  
you may discover in these four par-  
ticulars.

First, By Correction God taketh  
away the pride of mans heart: There  
is not a greater obstruction to saving  
knowledge then *pride* and *self-opini-*  
on whereby man either thinks he  
knoweth enough, or, that not worth  
the learning which God teacheth:  
therefore it is proclaimed before the  
Lord, *Hear and give ear, Be not*  
*stubborn; for the Lord hath spoken,*  
*Prov. 13. 15.* In divine matters, as  
in all as humane, *only by pride com-*  
*eth contention:* It is pride which  
seth Objections against the Word,  
disputeth the Commands when

The fruit  
of Correction in or-  
der to di-  
vine tea-  
ching.  
It taketh down  
pride of  
heart.

Prov, 13, 10

Windsor it  
his Book

it should obey them. The proud men  
 Je. 43. 2. in *Jeremiah*, when they could elude  
 the message of God by his Prophe-  
 no longer, do at length stiffen into  
 down-right Rebellion: first they  
 Verse 2. shift, *Thou speakest falsely, &c.* and  
 then they resolve, *As for the Word*  
 Cap. 44. 16 *that thou hast spoken to us in the*  
*Name of the Lord, WE WILL NOT*  
*harken unto thee, &c.* q. d. be it  
*Baruch*, or be it God, we will have  
 none of it; but we will certainly  
 whatsoever goeth forth out of our own  
 mouth, &c. Such a master-piece of  
 obduration is the heart of man, that  
 it stands like a mountain before the  
 Word, and cannot be moved, till  
 God come with his instruments of  
 affliction, and digging down the  
 mountains (as it is proclaimed before  
 the Gospel, *Luk. 3. 5.*) casteth them  
 into a level; and then God may stand  
 as it were, upon even ground, and contend  
 with man. This pride of heart speaketh  
 loud in the wicked, and whispereth  
 even in the godly; it is a false  
 bound up even in the hearts of God's  
 children, till the Rod of Correction  
 drive

driveth it out; and the stomach broken, the poor bleeding wretch cry out Lord, what wilt thou have me to do?

Secondly, *Affliction is Gods forge wherein he softens the iron heart:*

There is no dealing with the Iron 2. It soft-  
eneth the  
heart. while it remaineth in its own native

coldness and hardness; put it into the fire, make it red-hot there, and you may stamp upon it any figure or impression you please: *God maketh my heart soft*, saith *Job*: melted vessels are impressive to any form.

*Iob 65. 10.*

So it is with the heart of man; naturally it is colder and harder then the northern iron; and that native induration is much increas'd by proberity, and the patience of God towards sinners: the iron sinew will rather break then bend: It is the hot furnace only which can make it openable and impressive to Gods Counsels: which course therefore God solveth on; *I will melt them and visit them*, *Jer. 9. 7.* and sometimes God is forced to make the furnace even times hotter, to work out that cross which renders men so unformable



able to the Ministry of the word while God sends his Prophets, rising up early, and sending them; and yet they WILL NOT ENCLINE their ear, but Harden their necks against divine Instruction.

When the earthly heart of man is so dried and hardened by a long sunshine of prosperity, that the plough of the spiritual Husbandman cannot enter, God doth soften it with showers of adversity, maketh it capable of the immortal seed, and then blesseth the springing thereof: The seed sown upon stony ground, till God turn the stone into an heart of flesh.

3. It maketh man attentive to God,

Job 33, 14

Thirdly, By Chastisement man is made more attentive unto God: In prosperity the world makes such a noise in a mans ears, that God cannot be heard; He speaks indeed once and twice, again and again, very often yet man perceiveth it not: he is so busie in the croud of worldly affairs that God is not heeded. In the giddy themselves there is much unsteadiness and giddiness of mind, naturally our thoughts are vain and scattered

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the spirit 'slippery and inconsistent, which is a great impediment to our clear and full comprehensions of spiritual things: And therefore God is forc'd to deal with man as a father with his child playing in the market-place, and will not hear or mind his fathers call, he comes and takes him out of the noise of the tumult, carries him into his Counting-house, lays him upon his knee with the rod in his hand, and then the father can be heard: So doth God, I say, with his children; *He openeth their ears*, Hebr: *He uncovereth their ears*, Verse 6. which the Worlds vanity had stopp'd, and then instruction will enter. When *Joab* would not come to *Ab-salom*, he sets his field on fire, 2 *Sam.* 14.30. And thus after neglects God brings us to treat with him by affliction: God saith as it were, *Come, let us reason together*; and the Soul eccho's back again, *Speak Lord, for thy Servant heareth*: and when the Soul is thus silent unto God, He cometh and scaleth Instruction by his Spirit.

4. *PM* &  
 ch is an  
 Eye salve.

Psa 73.22

Joh. 34.32

Fourthly, and lastly, *Affliction is an Eye-salve*, whereby God openeth the eye of the Soul to see the need of divine Teaching, by the discovery of its own brutish ignorance of God and of his ways, under all divine Administrations; as *Ephraim once bemoaned himself to the Lord, I have been as a Bullock unaccustomed to the yoke*: The Prophet David will English it, *So foolish was I and ignorant, and like a beast before thee*: And by means of this discovery God draws out the heart into humble and holy supplication for Divine Teaching; *That which I see not, TEACH thou me*; and if I have done iniquity, I will do no more.

When or how cometh the Sinner thus to put in for Instruction? why, Vers. 34. *I have born Chastisement*: *Correction* discovered the need of *Instruction*; *That which I see not teach thou me*: And thus *Ephraim*, *Thou hast chastised me, and I was chastised*; but blows alone will not do it: therefore it follows, *Turn thou me, and I shall be turned*. *Thought*

Though Chastisement could not turn Ephraim, yet it made him see an absolute necessity of divine power to his conversion; less then Omnipotence would not serve the turn.

And when God hath brought the heart once into this frame, *sc.* to see, and be affected with the sense of its own ignorance and impotency, and to lie in the dust at Gods feet, humbly importuning an effectual Teaching from Heaven; if God should withhold it, he should fail not his promise only, but his own counsel and project: in reference to which God cannot lye; but when he hath prepared the heart to pray, He will Psal. 10. 17 cause his ear to hear: When God hath engaged the heart in holy desires of saving Instruction, it is not mercy only in God, but faithfulness, to satisfie the desire of his own Creation: *Good and UPRIGHT is the Lord, and therefore he will teach sinners in the way.* Psal. 25. 3

Thus much for the third particular thing propounded for the opening of the Doctrine: I come now to

Grounds  
or Demon-  
strations  
of the  
Point,

The fourth and last, *sc.* The  
*Grounds and Demonstrations of the*  
*Point*: Of which in a few words,  
and then I shall come to the Use and  
Application.

It must needs be a blessed thing,  
when Correction and Instruction  
meet, if we consider,

1. The  
Lessons  
which God  
teacheth  
are so ma-  
ny Bless-  
ednesses.

First, *The Lessons themselves*  
*which God teacheth his Ephraim*  
*in the School of Affliction*: ex: gra  
Is it not a blessed thing to be taught  
how to compassionate them that are  
in a suffering condition? yea, saith  
the Psalmist, *Blessed is he that con-*  
*sidereth the poor, the Lord will de-*  
*liver him in time of trouble, the*  
*Lord will preserve him, and keep*  
*him alive, and he shall be blessed up-*  
*on Earth, &c.* He is blessed, and he  
shall be blessed, not in Heaven only  
but upon Earth also; and that with  
a multiplied blessing: see a trove  
follows; *Thou wilt not deliver him*  
*unto the will of his enemies; the*  
*Lord will strengthen him upon the*  
*bed of his languishing; thou wilt*  
*make all his bed in his sickness*

psa 41. 1, 2

Verse 2, 3.

oh the blessedness of a compassionate heart towards afflicted ones !  
*how easie must that bed be which God maketh ?* And, 2ly, Is it not a blessed thing to know *how to value our earthly comforts without depending upon them ?* to be sensible, yet not sensual, thankful for, and yet not brutish in the enjoyment of them ?  
*Blessed is he that feareth always,* i. e. that feareth a snare in all his earthly contentments. And, 3ly, If it be a blessedness to be conformed to Jesus Christ, then surely *self-denial* is a lesson which will make one blessed ;  
*If any man will be my disciple, let him deny himself and follow me,* saith our Saviour, *Mat. 16. 24.* And, 4ly, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven ;* and *blessed are the meek, for they shall inherit the Earth :* If Heaven and Earth can make one blessed, then *Humility* is a blessed Lesson. And so it is, 5ly,  
*To have our hearts discovered to our selves ;* corruption is matter of humiliation, but sight and sense of corruption is matter of comfort and  
I 3                      rejoycing

rejoycing: it is a miserable thing indeed to be poor, and not to see ones poverty; *Thou sayst thou art rich, but knowest not that thou art poor and miserable*: but happy is that man to whom the Lord first discovers the hidden corruption of his heart, and then teacheth him to mourn over it; *Blessed are they that mourn, for they shall be comforted.* 6ly, A man is never in a happier condition, then when his heart is in a *praying frame*: It is a mercy with a note of observation, *Behold he prayeth*: a man is never miserable but when he cannot pray. And, 7ly, What think ye of the Word? Surely he is a blessed man that by affliction is brought acquainted with his Bible, which is nothing else but a Treasury and Magazine of blessings: *Blessed is the man whom thou chastisest, O Lord, and reachest him out of thy Law*: It is your Text, and the first Psalm is your comment; *His delight is in the Law of the Lord, and in his Law doth he meditate day and night*, v. 2. And, 8ly, Blessed are they whom the Lord

Rev. 3. 17

Mat. 5. 4

Acts 9. 11

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Lord teacheth to clear out their evidences for Heaven, to give all diligence to make their calling and election sure; for so an abundant entrance shall be administred unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ: when others shall but creep to Heaven as it were upon all four, they shall ride as in a triumphant chariot into the gates of the New Jerusalem. 9ly, Blessed are they who weep over their grievings of Gods Spirit, for God shall wipe off those tears from their eyes; and He will comfort them whom they have grieved. And 10ly, What is the blessedness of Heaven it self, but Communion with God! 11ly, The Exercise of Grace. 12ly, The Life of Faith. 13ly, Trust in God that raises the dead, and calls things which are not as though they were. 14ly, A clearer discovery of Gods Excellencies; what are these but Heaven begun on this side Heaven, glory antedated! This is life eternal to know thee: our Saviour saith not, 2 Pet. i. 10, 11.

As Jonathan and his arm raised the clamerer up the rock, &c.

it shall be life eternal, but it is; eternal life is begun already where these things be. In the fifteenth, and sixteenth place, to be taught the *Duties and Priviledges* of a suffering condition, is a *blessed Teaching*, for hereby the Soul is enabled to taste and see what is good and sweet in every affliction, and is set above all that which is grievous and intolerable to Nature; for this cause we faint not, &c. 17ly, The *unum necessarium*, the one only thing necessary, must necessarily be a blessed thing: It is, saith our Saviour, the better part which shall not be taken away. 18ly, The Art of *Time-Redemption* is a blessing, not less then an evidence of *Soul-Redemption*, if ye compare the first Epistle of Peter, Chap. 1. vers. 17, and 18. together. 19ly, Ask S. Paul, and he will tell you, that the knowledg of the sufferings of Jesus Christ is an excellent knowledg, in comparison of which all other things are loss and dung, Phil. 3. 8, 9, 10. And lastly, To long for Heaven is the very first fruits of Heaven

L. k. 10. 42

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Heaven, the evidence and seal of our conjugal CONTRACT with Jesus Christ; *The Spirit and the BRIDE say, Come Lord Jesus.* Be-  
hold Christians, to be taught of God when chastised by him, is a Blessedness compounded of twenty several precious Ingredients: At least if ye will take in

The Nature and Properties of divine Teaching; which may make a second Demonstration; that is to say, to be taught all these;

1. Inwardly,
2. Clearly,
3. Experimentally,
4. Powerfully,
5. Sweetly,
6. Abidingly.

This must needs be a blessed Teaching; It being a Teaching which doth possess the Soul of the excellencies which it discovereth. Doctrinal and notional knowledg is a blessing: Blessed (saith Christ to his Hearers) are your eyes, for they see, and your ears, for they hear: I, but it is but an occasional; preparatory blessedness, blessedness in the offer and opportunity: Oh but to be taught these

Lessons with these qualifications;  
 2 Cor. 3 to be taught as the truth is in Jesus;  
 last to be taught into the nature and im-  
 age of the truth; to be taught into  
 the possession of divine excellencies;  
 this is blessednesse indeed; blessed-  
 nesse in Being; full, perfect, frui-  
 tional blessedness.

3 Demonstr.  
 They are  
 fruits of  
 Gods di-  
 stinguish-  
 ing love,

A third Demonstration:  
 A Teaching Chastisement is the  
 fruit of Gods distinguishing Love.  
 Chastisements (simply considered in  
 themselves) lie in common to all the  
 sons and daughters of Adam since  
 the Fall; the fruit of that first apo-  
 stacy as well as of actual and per-  
 sonal departures from God: yea and  
 deliverance also, lieth in common:  
 Providence dispenseth Deliverance  
 to the worst of men: The 106  
*Psalms* is a *Psalms* of Promises, made  
 to the Church; but the next *Psalms*,  
 the 107, is a *Psalms* of Providential  
 Dispensations to the World; and  
 there, as you find affliction, so you  
 may find deliverance also out of  
 those afflictions, to be the portion  
 of wicked men, *Rebels*, Verf. 11.  
 and

and Fools, Verf. 19, 20. (i.e. wicked fools, Solomons fools all along the Proverb;) Seamen, Verf. 23. (for the most part, not the most religious order in the world;) all these are delivered out of their troubles: The worst of men, I say, share in this fruit of Gods Providential Goodness, Deliverance; but a teaching sanctified affliction is the *privy seal* of special love; *My LOVING KINDNESS* Pls. 9, 33  
*will I not take from him: Whom the Lord LOVETH, he chasteneth;* Heb. 12, 6. that is to say, with a *teaching Chastisement*: when *Word* and *Rod* meet together, when *Correction* and *Instruction* kiss each other, they are the fruit of paternal affection, and therefore must needs have a blessing bound up in them. *As a man chasteneth his son, so the Lord chasteneth thee.* Deut. 8.

Fourthly, A Teaching-Correction is a branch of the Covenant of 4 Demost.  
 Grace which God hath made in It is a  
 Christ for the Children of Promise; branch of  
*all thy children shall be taught of* the Cove-  
*God: They shall all know me from the* nant of  
*least of them to the greatest: by* Grace.  
Isa. 54, 12.  
Le 3, 33.  
 virtue

vertue of Divine Teaching. Affliction is *adopted* to be a clause in the Covenant of Grace. That 89 Psalm is a Song of the New Covenant; I will sing of the mercies of the Lord, Vers. 1. what mercies? not Providence mercies only, but Promise mercie, Covenant mercies; Vers. 3. I have made a Covenant with my chosen: And amongst the rest of the branches of the Covenant you shall find the rod and the whip have their place, Vers. 30. 31. 32. If his children forsake my Law, and walk not in my Judgments, &c. Then will I visit their Transgressions with the ROD, And their iniquity with STRIPES: Behold rod and stripes standing here, not upon Mount Ebal, the Mount of Curses, as branches of a Covenant of Works, but upon Mount Gerezim, the Mount of Blessings, as branches of the Covenant of Grace. Affliction is not so much threatened, as promis'd to Christs seed: My Covenant will I not break, vers. 34. When God seems even to break the bones and hearts of his people by

fore

Deut. 12. 3.

fore & heavy strokes of correction,  
yet he doth not *break his Covenant*,  
*My Covenant will I not break*: It  
is in order to the *Covenant* when  
God chastiseth his children, and in-  
structs them by his chastisements.  
Affliction separated from instruction  
is pure wrath, a blast from Mount  
Sibal, *Dent. 28*. But by a *matrimo-  
nial Covenant* those two Scriptures  
[*Psal. 89. 32. I will visit, &c.* and  
*Isai. 54. 13. I will teach*] are marri-  
ed together. and made one Spirit (as  
in my Text,) and then they are pure  
grace. The Covenant is the *Magna  
Charta* of Heaven; and contains a  
list of what ever God the Father hath  
purposed, God the Son hath purchased,  
and God the Holy Ghost doth apply.  
The breasts of the Covenant run no-  
thing but the milk of spiritual bles-  
sing to Gods *fedidiahs*.

Fifthly, A Teaching affliction is <sup>5 D *manf.*</sup> the purchase of Christs death and <sup>The pure</sup> bloodshed- Christ dyed not to ex- <sup>chase of</sup> empt his redeemed from suffering, <sup>Christs</sup> but to sanctifie their sufferings with <sup>Death.</sup> his own blood: *I pray not that thou  
shouldst*



*shouldst take them out of the world,*  
 Joh. 17. 15 *but that thou shouldst keep them*  
*from the evil: Whatsoever Christ*  
*purchas'd, he prayed for; and this*  
*was one main priviledge, not free-*  
*dom from the evil of affliction, but*  
*from the evil of sin; Sanctifie them*  
*with thy Truth, Vers. 17. Gods Teach-*  
*ings are sanctifying; Teachings; San-*  
*ctifie them with thy Truth, thy Word*  
*is Truth: Christs blood purchas'd*  
*nothing but blessings.*

6 Demons<sup>t</sup>.

It is the  
 result of  
 a'l Chr<sup>st</sup>s  
 Offices.

Sixthly, and lastly, A Teaching-  
*affliction is the result of all the Of-*  
*fices of Jesus Christ: As a King he*  
*chastens, as a Prophet he teacheth,*  
*and as a Priest he hath purchas'd this*  
*grace of his Father, that the Rod*  
*might blossom; that Correction*  
*might be consecrated for Instru-*  
*cti<sup>o</sup>n unto the redeemed: Behold a*  
*sanctified affliction is a cup wherein-*  
*to Jesus Christ hath wrung and prest*  
*the juice and vertue of all his Medi-*  
*atory Offices, surely that must be a*  
*cup of generous and royal wine, like*  
*that in the Supper, a Cup of blessing*  
*to the people of God.*

And

And thus I have finished the fourth particular propounded for the clearing and confirming of the Doctrine, the Grounds and Demonstrations of the Point ; and with it the whole Doctrinal part of this great & blessed Truth, namely, *That it is a blessed thing when CORRECTION and INSTRUCTION, WORD and GOD, go together.*

I come now to the Use, for the improvement of the Point : And it may serve for

Information;

Exhortation.

First, For Information, and that in these particulars.

First, If they only be blessed whom God chasteneth and teacheth, *then* Affliction alone can not evince a man to be an happy man : *because* a man is therefore blessed because he is chastened : blows alone are not enough, either to evince or to effect a state of blessedness : *Thou hast chastised me, and I was chastised*, cryeth repenting Ephraim : *q. d.* I have had blows enough, if blows would have done me good : nay, but under all

Affliction alone can not evince a man to be blessed,

Jer. 31. 18.

all the strokes and smittings of thy displeasure, I have been *as a bullock unaccustomed to the yoke*; unteachable and untractable; thou hast drawn one way, and I have drawn another; thou hast pull'd forward, and I have pull'd backward; all thy chastisements have left me as they found me, *brutish and rebellious*: Surely blows only may break the neck sooner then the heart: They are in themselves the *fruit of divine wrath, a branch of the curse*, and therefore cannot possibly of themselves make the least argument of Gods love to the Soul. Bastards have blows as well as Children, and Fools because of their transgressions are afflicted. And yet it is very sad to consider, that this is the best evidence that the most of men have for Heaven; because they suffer in this world, they think they shall be freed from sufferings in the World to come; and because they have an Hell here, they hope they shall escape Hell hereafter, they hope they shall not have *two Hells*: Yes, poor deluded Soul,

Pl. 107. 17

ou, thou mayst have two Hells, and  
 ut have two Hells without better  
 icence for Heaven: *Cain* had two  
 ells, and *Judas* had two Hells, and  
 illions of reprobate men and wo-  
 en have two Hells; one of *this life*  
 torments of body, and horror of  
 onscience; and another of the *life*  
 come, in unquenchable fire: and  
 o I say shalt thou, unless thou get  
 etter evidence for Heaven, then the  
 resent misery which is upon thee:  
 he plagues and evils which are upon  
 thee may be but the *beginnings* of  
 orrows: pain now in the *body* may  
 e but a *forerunner* of torments  
 hereafter in thy *Soul*: thou mayst  
 ave a *prison* on *Earth*, and a *dun-*  
 on in *Hell*; thou mayst now want  
 a *crum* of bread, and hereafter a drop  
 of water; thou mayst now be the *Isai. 66. 24.*  
 reproach of men, and hereafter the *prov. 1. 24.*  
 scorn of men and *Angels*, and of  
 God himself: And therefore be wise  
 o Salvation, by working it out with  
 fear and trembling, and giving all  
 diligence, make your Calling and E- *Phil. 2. 12.*  
 lection sure. God forbid that a man *2 Pet. 1. 10.*  
 should

should take that for his security from Hell, which may be but the preparations of Hell, the pledge and aggravations of endless misery.

Object.

Why, but doth not the Scripture say *Whom the Lord loveth he chasteneth*, and scourgeth every son whom he receiveth? And again, *As many as I love, I rebuke & chasten*.

Rev. 3. 19.

Answer.

Yes: but mark I beseech you though the Scripture saith, *Whom the Lord loveth he chasteneth*, it doth not say, *Whomsoever the Lord chasteneth he loveth*: Though the Scripture saith, *He scourgeth every son whom he receiveth*, it doth not say, *whomsoever he scourgeth he receiveth him as a son*: Christ saith, *As many as I love, I rebuke and chasten*; but the Scripture saith not, *As many as I rebuke and chasten I love*. These Scriptures include children, but they do not exclude bastards: they tie chastening to sonship, but not sonship to chastening: the sons are chastened; but all the chastened are not therefore sons: the beloved are rebuked, but all that are rebuked are not, consequently, beloved.

But that place in *Job* 5. 17. seems  
to say as much, *Behold happy is the  
man whom God correcteth.*

It is true; but one Scripture must  
interpret another; David must ex-  
plain Eliphaz: *Happy is the man  
whom God correcteth, i. e. when in-  
affliction goeth along with correcti-  
on when chastisement and teaching  
come in company one another: Blessed is  
the man whom thou chastenest, O  
Lord, and teachest him out of thy  
wrath.* The Scripture doth not usual-  
ly give things their names, but when  
they are made up of all their inte-  
riours: *Who so findeth a wife, findeth  
a good thing, and obtaineth favour of* *Pro 18.22*  
*the Lord; i. e. a wife made up of  
Scripture-qualifications: otherwise  
any man may, and many men do, find  
a plague in a wife, and hath her from  
the Lord in wrath, and not in love:  
Every married woman is not a wife;  
every bad woman is but the shadow of a  
wife: And so here in this case, &c.*  
Indeed chastening and affliction is  
an opportunity of mercy, a may-be  
happinefs, but not (*singly*) an e-  
vidence

*vidence* of happiness: lay no more upon it then it will bear; it is an opportunity, *improve it*; it is more, do not *trust* it.

2 Branch of  
inform at,  
Afflictions  
conclude  
not a man  
miserable,

Secondly, This Doctrine informs us thus much, *sc.* that as affliction simply considered, is not enough to make or evidence a man to be happy, so neither is it sufficient to conclude a man to be miserable: No man therefore miserable because afflicted. It may prove a teaching affliction and then he is happy: And yet this another mistake among men:

1. In reference to others  
And that 2. In reference to ourselves.

1. In reference to others: People are very prone to judge them wretched whom they see afflicted: it was the miserable mistake of *Jobs* friends, to conclude *HIM* miserable because smitten, cursed because chastened.

2. In reference to our selves; is a merciless mistake, sometimes even of Gods own children, to lay down under affliction, especially sore, and of long continuance,



conclude, *God doth not love them,*  
 because he doth *correct* them. It  
 seems to be the very case of the be-  
 lieving *Hebrews*; they judged them-  
 selves *out of Gods favor*, because un-  
 der *Gods frowns*: not at all beloved, Heb. 12.  
 because so greatly *afflicted*; under  
 many and sore *persecutions*, as you  
 may see, Chap. 10. 32, 33, 34. And  
 therefore it is that upon which the  
 Apostle (after he presented them  
 with a large catalogue and list of the  
 primitive Martyrs before Christ, in  
 the eleventh Chapter) bestows the  
 twelve first verses of the twelfth  
 Chapter, *sc.* to prove by *reasons*  
 drawn from *nature*, and *instances* ta-  
 ken out of Scripture; the first where-  
 of is that unparaleld and astonishing  
 instance of Jesus Christ, the first born,  
 the *Son of Gods loves and delights*: *huit Deus*  
 I say, to establish this as a Conclufi- *flion flie*  
 on of unquestionable verity, namely, *fligitio,*  
 That Gods LOVE and Gods ROD *villam flie*  
 may stand together. The truth is, *fligello.*  
 my Brethren, there is nothing can  
 make a man miserable but *fin*; It is  
 fin that poysons our afflictions: *The*  
*sting*

1 Cor. 13. *sting of death is sin*: and so we may  
 56 say of all other evils, which militate  
 under *Death* as *Souldiers* under the  
*General*: The iting of *sickness* is  
 sin; and the iting of *poverty* is sin  
 and the iting of *imprisonment* and  
*banishment* is sin: & sic in cet. Take  
 the iting out, which is purchas'd by  
 the *blood of Christ*, and evidences  
 by Divine Teaching, and they can  
 not hurt nor destroy in all Gods *best*  
*mountain*, *Isai. 11. 4.* And therefore  
 let no children of God be rash to  
 conclude hard things against them-  
 selves, and take heed of *making evi-*  
*dences of wrath where God hath*  
*made none.* Let Christians on both  
 sides look further then the affliction  
 it self; the Holy Ghost having long  
 since determined this controversie  
 by a peremptory decision: No man  
 knoweth either love or hatred by all  
 that is before them; i.e. no man can  
 make a judgment, either of Gods  
 love or hatred towards him, by any  
 of these outward Dispensations. He  
 causeth his Sun to shine upon the  
 evil, and upon the good; and sendeth

Eccle. 9. 1

on the just, and on the unjust : *Mat. 5. 45.*  
 The Sun of prosperity shineth upon *Bona hic-*  
 dunghil, as well as upon the bed *ibus mala*  
 spices ; and the rain of adversity *atena, &*  
 eth upon the fruitful garden, as *malis bre-*  
 all as upon the barren wilderness : *ibus bona*  
 judgeth truly of his estate, that *terna suc-*  
 geth by the word and not by *cedunt.*  
 evidence ; God hath imprest no *Lactan,*  
 signification upon the ordinary *Div. Inst.*  
 course of Providence : Evidences of  
 grace consist in inward impressions,  
 and in outward dispensations.

Thirdly, *That Deliverance out* *4 Branch*  
*trouble is not enough to evidence Informat,*  
*make a man happy : It is not said, Deliver-*  
*ness is the man whom thou cha-* *ance not*  
*nest, O Lord ; AND DELI-* *enough to*  
*VEREST HIM out of trouble ; argue a*  
*it, Blessed is the man whom thou* *man hap-*  
*stest and teacheest ; A man may* *py.*  
 rid of the affliction, and yet miss  
 the blessing. All the bread which  
 men may eat without the sweat of  
 their brows is not therefore hallow-  
 ed ; abundance may flow in without  
 labor, and yet not without a curse.  
 A woman may be delivered from the  
 pain

pain of child bearing, and yet lie  
 der the curse of child bearing:  
 1 Tim. 2. 5 easie travel is not an infallible sym  
 tome of a state of reconciliation:  
 there be not faith in Christ, who ha  
 born, and born away, the Curse  
 a speedy and easie deliverance is  
 more then God indulgeth the bra  
 creatures; for *by him the Hinds*  
 \* Hof. 9 14 *calve, and the wild Asses bring forth*  
*their young.* \* *A miscarrying wom*  
 calvin unde stands may be a *mercy*, when a mature a  
 der stands it as a facile birth may be in judgment.  
 prayer for them, not man may leave his *chains* and  
 an imple. *bleffing* behind him in prison; a  
 cation a the fire of a *Feaver* may be ex  
 gainst guish'd, when the fire of Hell is  
 them; *bis* *dling* for the sinner, It is good to  
*coram Deo,* *thankful* for, but extreamly dange  
*se offert* ous to be *contented* with, a bare de  
*quasi de* verance, I shall conclude this bran  
*precatorem.* with this note, which alone mig  
 In loc. have stood for a distinct *observat*  
 or *corollary*, That those prayers  
 troubles are not *best heard* which a  
 answered with deliverance; but tho  
 prayers are best heard which a  
 answered with *Instruction*. Even

our blessed Saviour it is said, *In the days of his flesh he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and WAS HEARD, in that he feared, Hebr.*

5.7. How was he heard? not in that, *save me from this hour, John* 12.27. but in that, *Father, glorify thy Name, Vers.28.* not in *d. liver-ance*, but in *i nstruction*; for, for that he giveth thanks, *Psal.16.7. I will bless the Lord who hath*

*Sacri ad salutem per omnia ex- aut tuatur, let non ad usura- tem. Aug. n Ep st. I. h. m. tract. 6.*

*VEN ME COUNSEL; My REINS ALSO INSTRUCT ME in the night season. His Father taught him and strengthened him (vers.8,9,10,11.) in his passion, and this was the hearing of his supplications. That is the best return of prayers which works our good, when not our wills; and when God doth not answer in the Letter, if he answer in the Better, we are no losers by our prayers: even Devils themselves are heard to the letter, when his own Son is not: yet heard, in that he feared; and therefore when we*

*\*Etiam x- mines ex- iudici sunt, & al- porcos quos peti v rait rem si sunt item.*

K

have

have pray'd, let us refer it unto God to determine the answer.

4 Branch of  
Instruction,  
How to  
judg of  
our afflic-  
tions and  
deliveran-  
ces.

Fourthly, Hence we may learn how to judg of our afflictions, and of our deliverances from them: and it may serve in stead of an Use of Examination: by this, I say, we may know when our sufferings come in wrath, and when in love. You need not (as the Scripture speaks in another case) say, *Who shall ascend up into Heaven* to look into Gods Book of Life and Death? or *who shall descend into the deep*, the deep of Gods secret Counsels, to make report hereof unto us? But what saith the Scripture? *The word is nigh thee*: the word of resolution, to this enquiry, it is nigh thee, *even in thy mouth, and in thy heart*; that is to say, if thou canst evidence this to thine own Soul, That Instruction hath accompanied Correction, That God hath taught thee as well as chastened thee, thou art a blessed man, thou shalt be saved; thou hast the Word of him who is the Author of Blessedness, and

BLESSEDNESS IT SELF: Blessed

is the man whom the Lord chasteneth,  
and teacheth him out of his Law.

And therefore peruse, I beseech you,  
that model of divine Instructions or  
Lessons presented to you in the Doc-  
trinal part of this Discourse, either at  
large, in those twenty particulars;  
or in the abridgment, the three great  
heads, to which they were reduc'd.  
And then, withall, set before your  
eyes those six Properties of Divine  
Covenant-Teaching, and compare  
your hearts and those Lessons toge-  
ther. Ask your own Souls, Hath God  
taught you those Lessons, or any  
of them? 1. Inwardly, 2. Convincing-  
ly, 3. Experimentally, 4. Powerfully,  
5. Sweetly, 6. Abidingly, (for even  
a hypocritical *Ahab* can humble  
himself for a time, *walk in sackcloth*,  
and go softly; a *bulrush* can hold  
down its head for a day.) And if the  
spirit of God can bear witness to  
thy spirit, that thou art thus taught,  
happy art thou; bless the Lord, for the  
Lord hath blessed thee; thou mayst  
sing *Dauids song*, *I will bless the*  
*Lord who hath given me counsel;*



Psal. 16.7

my Reins also instruct me in the night season: And again, I know Lord thy judgments are right, and that of faithfulness thou hast afflicted me: If I had been less afflicted, I had been less blessed.

A dumb  
rod is a  
great  
judgment.

But now on the other side, when there is no Interpreter to accompany affliction, to shew unto man the meaning of the Almighty in his chastisements; when there is not a divine sentence in the lips of Correction; when the Rod is dumb, or the creature deaf, and cannot hear the Rod, and who hath appointed it; it is much to be feared, the stroke is not the stroke of Gods children. O my Brethren, it is sad when men come out of affliction t' the same they were in; when affliction leaves them as it found them; as ignorant as unhumiliated, as unsensible of sin as bowwells towards their suffering Brethren, as worldly as proud, as impatient as unsavory, as much strangers to Christ and their own hearts, as regardless of Eternity: In a word, fit for sin as they were before: This

I fa  
ma  
a m  
In t  
resp  
It w  
ness,  
as ou  
pou  
the S  
the w  
this v  
ed;  
HAZ  
nume  
to him  
it is fa  
expres  
but as  
pride a  
enmity,  
gainst  
are but  
and ma  
continu  
sensible  
desist,  
God: a

I say, is exceeding sad. And yet it is much sadder, when it may be said of a man, as once it was said of *Abaz*, *In the time of his distress he did trespass yet more against the Lord:* 2 Chro. 28.

It was an aggravation of wickedness, concerning which we may say, as our Saviour of the Alabaster box poured on his head; Where ever the Scripture shall be preached in the whole world, there shall also this which *this man* did be published; **THIS IS THAT KING AHAZ.** Surely it is a standing monument of reproach and infamy unto him to all generations. Christians, it is sad and dangerous beyond all expression, when affliction serveth but as a gage to give vent to the pride and murmur, the atheism and enmity, which is in mens spirits, against the Lord; when afflictions are but as oyl to irritate corruption, and make it blaze more fiercely; to continue in wonted sins, against such sensible and real proclamations to desist, is professed rebellion against God: an heavy inditement which the

Jer. 5. 3.

Prophet bringeth against Jerusalem; Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive instruction: they have made their faces harder then a rock, they have refused to return. In such cases it is to be feared, the cup of affliction is a vial of wrath, and the plagues of this life nothing else but some previous drops of that storm of fire and brimstone wherein impertinent sinners shall be scorched and tormented for ever.

That Scripture speaks dreadfully to this purpose, Jer. 6. 28.

They are all grievous Revolters, walking with slanders; they are all Corrupters: The bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain; for the Wicked are not plucked away; Reprobate silver shall men call them, because the Lord hath rejected them.

They are all grievous Revolters,] i. e. as the Prophet Isaiah expounds it, ye revolt more and more; Hebrew

Isaiah 1. 5

תוסיט

סרה

additis de  
fessionem.

They encrease revolt, walking with

slan-

flanders; they do not only revolt,  
 but slander those that reprove their  
 revolting; *They hate him that re-* Amos 5 10  
*prometh in the gate*: they slander the  
 Prophets, and their words; nay, God  
 himself doth not escape the lash of  
 their tongues: they say, *The way of*  
*the Lord is not equal*; when they Ezek. 18.  
 should condemn their own ways,  
 they censure Gods, *The way of the*  
*Lord is not equal. They are brass*  
*and iron,*] They would pass for fil-  
 ver and gold, a sincere and holy peo-  
 ple, while they are a degenerate and  
 hypocritical generation. They are  
 all Corrupters, ] They have deeply Micah 9 9  
 corrupted themselves; they have  
 corrupted all their doings; they have Zeph 3 7  
 corrupted the Covenant of Levi, i.e. Mal. 2 6  
 the Worship, the Ordinances, the  
 Truths of God. The bellows are  
 burnt in the fire, i. e. The Lungs of  
 the Prophets, which have preach'd  
 unto them in the Name of the Lord,  
 rising up early, and lifting up their  
 voyces like Trumpets, to tell Israel  
 their transgressions, and the house of  
 Jacob their sins, and stretching forth  
 K 4 their

their hands unto them all the day long, they are spent. *The Lead is consumed,*] i. e. All the melting judgments and chastisements, which (as Lead is cast into the furnace to make it the hotter). God added to the Ministry of the Prophets, to make the Word more operative, *they will do no good.* All this while *The Founder melteth in vain,*] whether God the Master-Founder, or the Prophets, Gods Co-founders, or fellow-workmen, as the Apostle calls them; *they all melt in vain:* all their labor is lost; neither Word nor Rod, neither Judgments nor Ordinances, can stir them; *they refuse to receive correction,* they will not be taught\*. *The wicked are not plucked away:* They are the same that ever they were; the swearer is a swearer still, and the drunkard is a drunkard still, and the unclean person is unclean still: *The vile person will speak villany, and his heart will work iniquity, to practise hypocrisie, and to utter error against the Lord:* The unjust are unjust still, and the

Cor. 6, 1

\* Men will  
give God  
the hear-  
ing, but  
are re-  
ed on  
own  
se.

3: 6

igno-

Ignorant are ignorant still, nothing will better them, wicked they are and wicked they will be. What follows? a formidable sentence; *Reprobate silver shall men call them*] They would be counted silver, but it is *reprobate silver*, refuse silver, dross rather than pure metal: and their hypocrisie shall be made known to all men; *Reprobate silver shall MEN call them*; and happy they, if it were but the censure of mistaking men only, nay, but the *Searcher of hearts* hath no better thoughts of them: men do not call them so, because God call'd them so first; *Reprobate silver shall men call them*, because the LORD hath Rejected them: God hath cast them out as a Founder casts out his dross to the dunghill, and they shall never stand among the vessels of honor, in whom the Lord will be glorified: A fearful sentence! the sum whereof is this, That when Teaching goeth not along with Correction, when men come out of the furnace, and lose nothing of their dross, it

is a sad *indicium* of a *reprobate* spirit, without timely and serious reflection, *nigh unto cursing*. O consider this you that forget God and his chastisements, lest he tear you in pieces, and there be none to deliver.

psa. 57. 22

5 Branch of  
Informat.

They may  
be blessed  
whom the  
world  
judgeth  
miserable.

A fifth branch of Information may be to teach us thus much *sc.* That they may be blessed whom the world accounts miserable: The World judgeth meerly by outward appearances, and therefore may easily be mistaken: they see the *chastisement* which is upon the *flesh*, and hence conclude a man *miserable*; but they cannot discover that *divine teaching* which is upon the *spirit*, which truly rendereth him incomparably *blessed*. The men of the world are incompetent Judges of the estate and condition of Gods Children: The godly mans happiness or misery is not to be judged by the worlds sense and feeling, but by his own; it lieth in *ward* (save only so far as by the fruit it is discernable) and the worlds faculty of judging is only *outward* made up of *sense* and *reason*: there

*Nam alio-  
rum sensu  
miser est  
sed suo.*

Salv. de  
gub. D.  
1 b. 1.

for  
ma  
fel  
abl  
mer  
wor  
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facu  
spiri  
miser  
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and pe  
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fore said the Apostle, *The spiritual man judgeth all things*; yet he himself is judged of no man: that is, he is able to judge of the condition of the men of the world, but the men of the world are not able to judge of his condition, because it is above their faculty: The natural man *think* the spiritual man *under affliction*, to be miserable; but the spiritual man knows the natural man, *in the midst of his greatest abundance and bravery*, to be miserable indeed. Therefore may the Saints in their troubles *think* it, with Saint Paul, a very small thing to be judged of mans *judgment*: This is but *mans day of judging*; so the word signifieth: Gods day is coming when things and persons shall be valued by another *census*, or *rate*. Christ in his day shall judge not *after the sight of the eyes*, i.e. not as things appear to sense and reason; nor *after the hearing of the ears*, i.e. according to the report of the world: *but with righteousness* all be judg; i.e. He shall judg things & persons as they are, and not

1 Cor. 2. 15

Cor. 4. 3.

*Cor. 4. 3.*  
Spiritus  
iudicis,  
or mans  
day.

not as they appear. *Interim* this is also another comfort: *We have the mind of Christ*, 1 Cor. 2. last. the judgment of Christ, by vertue whereof we are enabled (in our measure) to judg of things and persons, as Christ himself judgeth.

6 Branch of  
Instruction.  
To shew  
the wisdom,  
power, and  
goodness  
of God.

A sixth branch of Information: Is Chastisement a blessing when accompanied with Instruction? See *Isa. 54. 13.* and admire, the Wisdom, Power and Goodness of God, who can make his people better by their sufferings? Who knows how to fetch oil out of the Scorpion, to extract gold out of clay? to draw the richest wine out of gall and worm-wood? that can turn the greatest evil of the body to the greatest good of the Soul? the Curse it self into a Blessing? that can make the winged rod of affliction to bud, yea to bring forth the peaceable fruits of righteousness to them that are exercised thereby? Behold I shew you a mystery: Sin brought Affliction INTO the World, and God makes

Isai 27. 9.  
\* By the  
shall the  
iniquity of  
the  
rod  
be  
the  
fruit  
take away  
the  
sin.

\* Affliction to carry Sin OUT of the World.

world. Persecution is but the pruning  
 Christs Vine, &c. The Almond tree *Just. M.*  
 made fruitful by driving nails into *yr, in A.*  
 , letting out a noxious gum that *pol.*  
 undereth the fruitfulness thereof.  
 God never intended more good to  
 his children, then when he seems to  
 deal most severely with them. The  
 very Heathen hath observed it to us:  
 God doth not love his children with *Patrum*  
 weak womanish affection, but with *habet Deus*  
 strong masculine love, and had *atque sus*  
 rather they suffer hardship then per- *bonus viros*  
 ish: Whom th<sup>e</sup> Lord loveth, he cha- *a man. O*  
 stise, and scourgeth every son *illos se*  
 whom he receiveth. God will ra- *Sen. Cur*  
 ther fetch blood, then lose a Soul; *bonus viris*  
 break Ephraims bones, then suffer *mala acci-*  
 him to go in the forwardness of his *ant.*  
 heart: Destroy the flesh, that the  
 spirit may be saved in the day of the *1 Cor. 11.*  
 Lord, Jesus. We are chastened of *32.*  
 the Lord, that we should not be con- *V. cibum res*  
 demned with the world: His Disci- *disposita*  
 pline is made up of severity and *est; lugea-*  
 love; he doth chastise, but he will *mastragae*  
 teach also, that so his children may *dum Est.*  
 inherit the blessing: the discipline *nici gan-*  
 is *dent; ut*  
*cum*

*cum legere* is sharp, but the end is sweet. Bless  
*seperia*, the Lord O my Soul, and all that  
*gaudeamus* is within me bless his holy Name.  
*&c. Terr.* Bless the Lord O my Soul, and for  
*l. de lpecc.* get not all his benefits.  
*tac. c. 28.*

7 Branch of *Seventhly*, It shews us, That  
*Informa.* suffering condition is not so forme  
*Suffering*, dable a thing as flesh and blood doe  
*not dead*, represent it: It is ignorance and un  
*ful, as Na* belief which slandereth the Dispen  
*ture ap* sations of God, and casteth reproach  
*pchen is.* upon the Cross of Christ. He that

psal 49. 5.

heard the Words of God, which saw  
the Vision of the Almighty, having  
his eyes opened, could by way of holy  
triumph ask this question, *Why should*  
*I fear in the days of evil?* q. d. what  
is there in an afflicted estate so much  
to be dreaded? let any man shew me  
a reason, and I will give way to fear  
and despondency. And that is more  
observable which follows; *When the*  
*iniquity of my heels shall compass me*  
*about*: This is an addition of the  
greatest weight and wonder imagi-  
nable: the meaning is, when my  
transgressions pursue me so close,  
that they even tread upon my heels

*Transgressions*

as it were; when *sin* it self hath brought me into the *snare*, when God is *correcting* me for my *iniquities*: why truly (Christians) that's the thing which a child of God doth most of all tremble at, to consider that he hath *sin'd* himself into a suffering condition. In sufferings purely *Evangelical*, viz. *persecution for righteousness sake*, a gracious heart can see (many times) more cause of rejoicing then of perplexity, & look upon them as a *gift* rather than an *imposition*: but afflictions and miseries, which *sin* brings upon a man seem to be *judicial* and *penal*, and carry a face of *wrath* rather then of *love*: I, but observe it, even in these the *Psalmist* can see no just cause of fear; *Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?* See, when sin and sorrows besiege him on every side he is *fearless*, and knows no reason to the contrary, unless any one can tell him what it is: How so? surely upon the same account in my Text, because *David* had

1 Pet 4 13

16

Phil. 1. 29.

had a God that could *teach* as well  
as *chastise*; and therefore, though  
were as *poyson* in his *cup of affliction*,  
yet *divine teaching* could *antidote*  
that *poyson*, and turn it into a *cup of*  
 *blessing* unto him: *Thy rod and thy*  
Psal, 23. 4 *staff comfort me.*

O that the children of God in  
affliction, or *entering upon sufferings*,  
would sit down and dwell upon  
on this Consideration; The *fruit and*  
*advantage* which God knoweth  
how to bring out of all their *sor-*  
*rows*, even the *peaceable fruits of*  
*righteousness*: This would keep  
them from uncomely despondencies  
and dejections of spirit: For *the*  
*cause we faint not*, (saith the Apo-  
2 Cor. 4. *stle*;) for what cause? while we  
16, 18 *look not at the things which are*  
*seen*, but at the *things which are*  
*not seen*; that is to say, not at the  
*visible sufferings*, but at the *invi-*  
*sible fruit and advantage of our*  
*sufferings*: This *holds up head*, and  
*keeps up heart*; and maketh the  
Soul not only to be *patient*, but to  
*glory in tribulation*: Knowing that  
tribu-

tribulation worketh patience, and pa- Rem. 5. 3.  
 tience experience, and experience hope; Pericula  
 and hope maketh not ashamed, because non respicit  
 the Love of God is shed abroad in our Martyr's co-  
 hearts by the Holy Ghost which dwell- coras esp-  
 eth in us. This is the way to coun- at 40  
 terpoise the temptation; and in the Martyr.  
 conflict between the flesh and the  
 spirit, to come in to the succor of  
 the better part.

Eightly, It shews us the Reason 8 Branch of  
 why God doth keep some of his peo- informat.  
 ple so long under the Discipline of Why we  
 the Rod. Truly God doth not only stay so  
 bring his children into the School of long under  
 affliction, but many times keeps affliction.  
 them long there: The rod of the  
 wicked indeed shall not (ALWAYS) Psa. 125. 3  
 lie on the back of the Righteous:  
 but it may lie long, for months,  
 or years, for many years together;  
 twenty years were the Jews in the  
 house of Correction at Babylon;  
 four hundred years in the brick-kiln  
 of Egypt: Story and experience  
 will serve in instances without num-  
 ber. Hence you have the people of  
 God so often at their How-longs in  
 Scrip-



Scripture : *Psal. 6. 3. But thou O Lord, HOVV LONG? Psal. 13. 1, 2. HOVV LONG wilt thou forget me O Lord for ever? HOVV LONG wilt thou hide thy face from me? HOVV LONG shall I take counsel in my Soul? HOVV LONG shall mine Enemy be exalted over me? In this Psalm where my Text is, HOVV LONG shall the wicked, HOVV LONG shall the wicked triumph? twice He long, before he can vent his complaint; and yet again the third time HOVV LONG shall they utter and speak hard things? HOVV LONG cries Jeremiah, shall I see the standard, and hear the sound of the trumpet? and Zechariah, O Lord of Hosts, HOVV LONG wilt thou not have mercy on Jerusalem, and on the Cities of Judah? The Song under the Altar, Rev. 6. 10. with a loud voice, i. e. in much anguish and agony, HOVV LONG O Lord, holy and true, dost thou avenge our blood on them that dwell on the Earth? Verily God do*

Jer. 4. 21

Zech. 1. 12

then O p his people (sometimes) *so long*  
 Gal. 13 der their pressures, that they begin  
 bon for length even to give themselves up  
 Hov despair, and to conclude they shall  
 y fac ver see deliverance. Thus you  
 shall d not only the common multi-  
 Hov e of the *Jews* in the *Babylonian*  
 e exalt ptivity, concluding desperately,  
 when r bones are dried, *our hope is lost,*  
 G sha are cut off for our parts; dry Lam. 3. 53  
 G sha es may as well live, as our capti-  
 e Ho y have an end: but even the Pro-  
 s com et *Jeremiah* himself (whether in  
 rd time own person, or in the name of the  
 ter an hole Church (I know not) possibly  
 Lon ch,) *They have cut off my life in*  
 e str e *Dungson, and cast a stone upon*  
 of t: He seems to himself to be in  
 O Lon e condition of a man that is dead  
 llt the ed buried, and the grave-stone  
 n, an old to the mouth of the Sepulchre:  
 e Sou Metaphor expressing an *hopeless*  
 o. a ad *desperate* condition: yea hence  
 uch a is, that when deliverance is nigh,  
 Lon ey cannot believe it, though a Pro-  
 bon p of God, or an *Angel* from Hea-  
 t dm en, should report it: *Thou shalt*  
 d do rise, and have mercy upon *Zion*;  
 ke for

for the time to favor her, yea  
 set time is come, sings the Prophet  
*Daniel*, or some other that lived near  
 the expiration of the seventy years  
 Captivity; and yet in the meantime  
 the Jews reply as before, *Our bones*  
*are dried, our hope is lost, we are cut*  
*off for our parts: y. d. tell not us*  
*Gods arising, &c. we shall never see*  
*Sion again, we are but dead men.*  
 Observe it by the way, They that  
 would not believe the Captivity  
 while it was in the threatening  
*Hab. 1. 5.* would not believe deli-  
 verance when it was in the promise.  
 A just Judgment upon them, that  
 they that would not believe Gods  
 threatening, should not believe Gods  
 promising. But that's not all; Deli-  
 verance was so incredible after  
 long a captivity, that they could not  
 believe it when they saw it: When  
 the Lord turned again the captivity  
 of Zion, we were like them that  
 dream: They knew not (as it saith  
 with Peter, half awake, and half  
 sleep, *Acts 12. 9.*) whether it was  
 true, or whether they saw a vision

Ps, 126, 1

y : Is this a *real deliverance* ? or  
 we in a *dream* only ? Our Savi-  
 r tells, that *when the Son of man*  
*shall come*, (i.e. with particular deli-  
 verances to his Church) *he shall not*  
*find faith on the Earth* : there will  
 not be faith enough in the people of  
 God to believe it, by reason of the  
 long pressures and persecutions that  
 have been upon them.

Luke 18 8

Now I say, what is the reason that  
 God suffers affliction to lie so long  
 on the backs of his children ? True-  
 ly one Reason is, because they have  
*lived long in sin* ; they have been  
*long sinning*, and therefore God is  
*long correcting* : God puts them  
*THEIR How-longs*, because  
 they have put God to *His How-*  
*longs*. *Exod. 6. 28. Howv LONG*  
*will I be to ye to keep my Command-*  
*ments, and my Laws ? Howv LONG*  
*will this people provoke me ? and*  
*Howv LONG will it be ere they*  
*believe ? Jer. 4. 14. Howv LONG*  
*will I dwell in Babylon, shall thy vain thoughts lodge within*  
*thee ? Hosca 8. 5. Howv LONG*  
*will it be ere they attain to inno-*  
*cence*

cency? &c. And truly if they have  
 made God complain of *THEIR*  
*Howlings*, no wonder if God make  
 them complain of *HIS Howlings*.  
 But then again, another and the main  
 reason is, because *the work is not yet*  
*done*; they do not receive *Instruction*  
*by their Correction*, else affliction  
 would quickly cease. God gives  
 not a *blow*, he draws not a drop of  
*blood*, more then seeds; *For a season*  
 1 Pet. I. 6. *if NEED be, ye are in heaviness*  
*if there be heaviness, there is need of*  
*it*; and if heaviness continue long  
 there is *need* of it. It is not to gratify  
 their Enemies that God keeps them  
 so long under their lash, but to teach  
*them*; not that God afflicts willingly  
*ly*, &c. but that he may do them  
*good in their latter end*; that by the  
*Rod of Correction* he may drive out  
*that folly* which is in their hearts.  
 And when that is done, then they  
 shall stay no longer for their deli-  
 verance; then God opens the pri-  
 son doors, and throws the rod into  
 the fire; and infinite mercy it is, that  
 they are not delivered till they are

attered; that God will not cease  
 chastising till they are willing to  
 cease sinning; saying, *I have born  
 affliction, I will offend no more: that  
 which I see not, teach thou me; and  
 I have done wickedly, I will do so  
 no more.*

Ninthly, Take notice from hence,  
 that *unteachable creatures* we are  
 by nature, who will not set our  
 hearts to receive *Instruction* till we  
 are whipt to it by the rod of correcti-  
 on, and hardly then neither: unless  
 God multiply stripes, it is not mul-  
 tiplying of precepts that will do us  
 good; there must be *stripe upon  
 stripe, and affliction upon affliction,*  
 as well as *line upon line, and precept  
 upon precept*, or else it is in vain:  
 we are so brutish, with *Ephraim*,  
 that we make God spend his rods  
 on us; and when all is done, God  
 will not turn us by main strength, or  
 our folly will not depart from us.  
 This is a lamentation, and should  
 be for a lamentation: We would  
 that we were a very bad child that  
 could be taught no longer than the  
 rod

9 Branch of  
 Informat.  
 How un-  
 teachable  
 we are by  
 nature.

Jer. 9. 7.

rod is upon his back ! such are we we are so indocible that we put God to it, as it were to study what methods and courses to take with them, &c. Well, let us judge our selves and justify God.

10. Branch  
of Inform.  
How much  
good hearts  
love In-  
struction.

Ps. 119 71

Tenthly, and lastly, It sheweth us on the contrary, *How much gracious hearts are in love with the Word*, for the improvement of the spiritual knowledg, wherein they can put such an estimate upon their sufferings, and account that the blessing which other men call the misery : BLESSED is the man whom thou chastenest and reachest. The Psalmist in another place speaketh very warmly to this purpose ; *is good for me that I have been afflicted : why ? that I might learn thy Statutes : He loveth the Word so dearly, that for the Words sake he is in love with affliction : The while the rod, the prison, the wilderness, any thing is precious that brings instruction with it. Carnal people*



be content to *dye* in their *ignorance*,  
 so they might *dye* in their *nest*;  
 whereas gracious hearts think not  
 much to go to School to a *Bridwel*;  
 and even while the blood is running  
 down the back, can say, *it is good*,  
 because they are *taught* by it. O  
 the different account that Grace and  
 Nature make of the same Dispen-  
 sation! It is proud disdain to scorn  
 to be taught by the lowest of Gods  
 Uihers: The treasure is precious, *eterna* *life*  
 though in an earthen vessel: There *condemns*  
 is none too old, none too wise, none *e n* *star*  
 too high, to be put into the meanest *abst.*  
 School on this side Heaven.

I have done with the Use of Infor-  
 mation: I come now in the second  
 place to the Use of *Exhortation*.

1. *Such as are yet free use Exho.*  
*from suffering.*
2. *Such as are under*  
*sufferings.*
3. *Such as are come out*  
*of a suffering condi-*  
*tion.*
4. *Parents, in reference*  
*to their children.*

L

The

1 Branch of  
Exhortat.  
To them  
that are  
free from  
sufferings.

The first branch of *Exhortation* is to such as through the patience and forbearance of God are yet free from chastisement and affliction; *The Candle of the Almighty doth shine in their Tabernacle, and they wash their steps in butter, &c.* Why now, would ye prevent chastisement and keep off the strokes of divine displeasure from your selves or families? Let me commend unto you

A twofold *Caution* from this  
Doctrine:

1. *Study these Lessons well while ye are in the School of the Word.*

2. *Labor to be instructed by the chastisements and afflictions which you see upon other men.*

1 caution,  
To pre-  
vent affli-  
ction, la-  
bor to pro-  
fi by the  
Word,

First, If you would prevent chastisement, *Study these and the like Lessons well, while ye are under the Teachings of the Word:* Therefore doth God send us into the School of affliction, because we have been non-proficients in the School of the Gospel: because we will not hear the Word, we force God to turn us over to a severer Discipline, and to have

our ears bored with affliction, and then saith God, now hear the Rod, and who hath appointed it. O my beloved, labor, I beseech you, to profit much by the Teachings of Jesus Christ in the Gospel: set your hearts to all the Truths and Counsels of God revealed to you therein. The *Εὐαγγέλιον* Gospel is the model or platform of *οἱς ὕγιαινον λόγοι* sound words, able to make you sound *εὐσυνήτοις* Christians, wise to Salvation: *Ὁ λόγος*. Let your profiting be made known to *πάντες ἄνθρωποι* all men. In special, set your hearts to those Instructions or Lessons propounded in the Doctrinal part of this Subject; for the neglect whereof God is fain to send his people into captivity, that there he may teach them with the briars and thorns of the wilderness. In particular,

1. Learn, in the time of your peace and tranquility, to lay to heart the sufferings of the rest of your brethren that are in the world. Remember them that are in bonds, as bound with them: Think of them that are in prison, whose feet are hurt in the stocks, and the irons do

Ye shoul  
be filled,  
Jam. 2:16.

enter into their soul, with the verie  
same affection add affliction of spi-  
rit, as if you your selves lay bound  
in chains by them in the same dunge-  
on; put your Souls in their Souls  
steads; and content not your selves  
with those loose, and fruitless, and  
transient glances, which such that  
are at ease in Sion do usually cast  
upon men in misery; a cold Lord  
have mercie on them, and there's an  
end. Remember them that are in  
bonds, as bound with them; and  
that you may know you are not to  
confin your compassion to prisoners  
onely, it follows, *And them that  
suffer adversitie, &c.* Learn to sym-  
pathize with all the people of God  
under any adversitie whatsoever;  
hide not your eyes, and shut not up  
your bowels of compassion, from  
any that are in a suffering condition;  
and that upon this account, *As be-  
ing your selves in t' e bodie*: If the  
dutie respect thy Brother, the motive  
respects thy self; thou art yet in  
the bodie: and while you remain in  
the flesh, you cannot promise your  
selves

selves one hoares exemption from  
 troubles; but are exposed to the  
 same common calamities which at-  
 tend a state of mortality. As it is an  
 argument of comfort to them that  
 are in affliction, that their tempta-  
 tions and trials are common to men; 1 Cor. 10.  
 God doth not single them out to ex-  
 counter with *unparallel'd* affliction:  
 So on the other side it is an incentive  
 to compassion to them that are free,  
 to consider that they are liable to the  
 same temptations; and therefore  
 should measure out the same compas-  
 sions to their suffering brethren, that  
 they would expect in the same tri-  
 als, not knowing how soon the cup  
 of trembling may be put into their  
 own hand: to be sure, insensibleness  
 of other mens miseries will hasten it.  
 They put far away the evil day;  
 they lie upon beds of Ivorie, &c. eat  
 Lambs out of the flock, and Calves  
 out of the stall, &c. drink wine in  
 bowls, &c. i. e. they give themselves  
 up to all manner of sensuality, and  
 thereby drown the sense of their  
 brethrens miseries; they are not grie-  
 ved

Verse 7.

ved for the afflictions of Joseph: they  
 lay not the affliction of the Church  
 to heart, it never cost them an hours  
 sleep, they abate nothing of all their  
 sensual excesses; they never turn a-  
 side to shed one tear over bleeding  
 Sion in secret: what follows? why,  
 saith God, *I therefore now shall they*  
*go captive with the first that go cap-*  
*tive, and the banquet of them that*  
*stretched themselves shall be rene-*  
*wed:* as if God should have said,  
 As I live, because you have not  
 pitied your brethren in captivity,  
 you your selves shall be led away  
 captive, and the next turn shall be  
 yours; and there you shall learn  
 by experience, what it is to be plun-  
 dred, and what it is to lie in chains,  
 what it is to have cruel Taskmasters  
 set over you, what it is to want  
 bread; you shall banquet it no more;  
 you shall feel by sense what you  
 would not feel by sympathy. And  
 therefore, Christians, set your hearts  
 to the afflictions of the Church and  
 people of God; it is the great duty  
 which the times call for; and I am  
 afraid

afraid God is now visiting *England*  
and *London* for the neglect of this  
duty : *We are verily guilty concern-*  
*ing our brethren, in Germany, in*  
*Ireland, in England, and Sco-*  
*land, &c. in that we saw the anguish*  
*of their Souls, when they besought*  
*us, and we would not hear; there-*  
*fore is this distress come upon us :*  
We have not grieved their sorrows,  
nor wept their tears, nor sigh'd their  
groans, nor bled their blood; and  
therefore may fear, lest God should  
say unto us also, even unto us, *Wish*  
*the next that go into captivity, they*  
*shall go into captivity; with the*  
*next that are plundered and spoyled,*  
*London shall be plunder'd and*  
*spoyl'd; with the next that shall be*  
*imprison'd, you shall be taken pri-*  
*soners; with the next that shall be*  
*slain with the sword, you shall be*  
*slain with the sword; your wives*  
*shall be made widows, and your*  
*children shal be made fatherless, and*  
*your dwellings shall cast you out,*  
*and be left desolate : And therefore*  
*let us look to it, and know in this our*



day the things of our peace, before they be hid from our eyes : Shew compassion, that you may not need compassion, or if you need it, you may find it.

In like manner set your hearts to the other Lessons which God teacheth by his chastisements.

*Prize Creature-comforts more, and surfeit upon them less : be more thankful, and less sensual : especially prize a Gospel while ye have a Gospel ; prize it by its worth, that you may not prize it by the want ; prize it that you may keep it, lest you prize it one day when you cannot recover it : that's a dreadful word, They*

Amos 8. 11

*shall go with their flock and with their herds to seek the Lord, but they shall not FIND Him : And I will send*

Hosea 5. 6

Amos 8. 11

*a famine, not of bread, nor a thirst of water, but of hearing the Word of the Lord, &c. and they shall run to and fro to seek the Word of the Lord, and shall not FIND IT.*

Verse 12.

Study self-denial, meekness of spirit ; labor to discover the hidden corruptions of your own hearts ;

Still digging in that *dunghill*, you will find it a bottomless pit: *The heart is deceitful above all things, and desperately wicked, who can know it?* *1. r. 17. 9.* Let the Lord search the heart. Oh, entreat the Lord to discover your hearts to you.

Study Scripture-evidence for your interest in Christ; rest not in any evidence, which you will not venture your Souls upon, if you were to die this moment.

Labour to maintain sweet communion with God; to be able to say with the Apostle, and to say truly, *Our communion is with the Father,* *1. Ioh 1. 3.* and with his Son Jesus Christ: Make God your choice, and not your necessity; and labour to maintain such constant converse with him, that when you die, you may change your place only, but not your company.

Live up in the exercise of your grace: add to your faith virtue, to virtue knowledg, and to knowledg temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness

*charity: Be adding one grace to another, and one degree of grace to another, and one exercise of grace to another exercise of grace, that you may not put God to add affliction to affliction, and sorrow to sorrow: while others are adding sin to sin, drunkenness to thirst, do you add grace to grace: Be stedfast and unmoveable, alwayes abounding in the work of the Lord, &c.*

*Job 22, 2.. Acquaint your selves with God, and good shall come thereby. Study to know God more, and love him better: This is Life eternal, &c. Job. 17. 3. Then shall we know, if we follow on to know the Lord.*

*Holcs 6 3. Mind, I beseech you, while you are in your strength and peace, that one thing necessary: there is but one thing necessary; there be many may-be's, but one must-be: O take heed of industrious folly, and disspire not your selves in the pursuit of trifles; mind your work.*

*Hoc ego,*

*Redeem the time, the daies are evil: O that Christians would study the worth of time, value a day; say*

of every Hour, yea of every moment, *This is TIME*: even the filings of time are precious. Redeem time while you *hav*: it: redeem time while time may *do you good*: *Evil days are coming*, wherein you will say, *I have no pleasure in them*. Yea, the days are evil; evil with *sin*, evil with *sorrow*: redeem the time to *do good*, to *receive good*, that neither you may be the worse for the times, nor the times for you: Happy shall that man be call'd, who contributeth not to the heap of the God-provoking abominations, nor receiveth impressions from the hypocrisie and prevarication of the present generation.

*Study the sufferings of Jesus Christ*: Resolve, with Paul, to know nothing but Jesus Christ, and him crucified: A due contemplation of the Cross will *leigh.en Christs Love*, and *lessen your own sufferings*.

And labor to get your *conversa- 2Pe 3.2*  
*tion in Heaven*, Looking for, and *wait for*  
*hastening to*, or as the word signifies, *as it pa*  
*hastening*, the coming of Christ: *galat,*  
 Say, Come Lord Jesus, come quickly. &c.

In

In a word, brethren, study, and study thoroughly, the

*Sinfulness of sin.*  
*Emptiness of the*  
*Creature.*  
*Fulness of Christ.*

And in all these, and the like Lessons, labor for an

*Inward*  
*Convincing*  
*Experimental*  
*Powerful*  
*Sweet*  
*Abiding*

Teaching.

Content not your selves, Christians, with a *general, slight, superficial, unsavory, powerless, flitting* Knowledge: rest not in *notions*: be not satisfied with *expressions* without *impressions*; nor with *impressions*, that are not *abiding impressions*; that are like figures written in the sand: this is the ruine of Professors. Those Professors, their names shall be written in the dust, who write divine instructions in the dust: at least, if God have a mind to do you good, expect that he should send you into the *house of Correction*, and there teach you with *scourges*, and write his *Instructions* in your blood.

And therefore if you would pre-

vent

of sin. vent so severe a Discipline, oh im-  
 of the prove your time well in the School  
 . of the Word; *While you have the*  
 Christ. light, walk in the light, lest darkness  
 come upon you: while you sit under John 3. 35  
 the Teachings of the Gospel, labor  
 Teach- to get *knowledg answerable to the*  
 ing. means, and *grace answerable to your*  
 knowledg. Thus much for the first  
 Caution.

Christi- I come now to the *second Cal-* 2 Caution,  
 erficial, tion. Labor to  
 Know- profit by  
 not sa- other mens  
 out in- sufferings.  
 ons, that  
 ; that  
 e sand  
 . Those  
 be writ  
 vine in  
 least, i  
 a good  
 ou into  
 d there  
 and writ  
 uld pres  
 ven

If you would prevent affliction,  
 Labor to be instructed by the cha-  
 racter of the punishments which you see upon other  
 men. God deals with his children,  
 as Tutors do with the children of  
 Princes, whip them upon strangers  
 backs. Thus God scourged Israel  
 upon the back of the Nations round  
 about: Zeph. 3. 6. *I have cut off the*  
 Nations, *their towers are desolate, I*  
 made their streets waste that none  
 passeth by, their Cities are destroyed,  
 so that there is no man, that there is  
 no inhabitant: SHORT WORK!  
 But their punishment was Israels  
 Caution; I said, Surely thou  
 wilt

Zeph. 3. 6

Verse 7.

E. 7. 12

wilt fear me, thou wilt receive instruction: The Worlds judgments are the Churches instructions, and God lookt that his people should have made that use of this practical doctrine; I said, Surely thou wilt fear me, thou wilt receive instructions: God had gracious ends in this dispensation; his severity to strangers, was his tender mercie towards Israel; he spared not the Nations, that he might have spared them, so their dwellings should not be cut off: God cut off the Nations, ver. 6. that he might not cut off Israel; Behold (as the Apostle saith in another case, Rom. 11. 22.) the goodness and severity of God; severity to the Nations, but goodness towards Israel, had they continued in his goodness, had they received instruction by their neighbors destruction. And as God punished Israel upon the Nations backs, so God punished Judah upon Israels back: Goe ye now to my place in Shiloh, and see what I did to it, for the wickedness of my people Israel. Israel



chastisements should have bin *Jeru-*  
*salems* teachings: and by their stripes  
 should have been healed; for the  
 neglect whereof God is highly dis-  
 pleased, and speaks concerning this  
 in a very angry Dialect; And I saw  
 when for all the causes whereby  
 back-sliding Israel had committed a-  
 lterie, I had put her away, & given  
 her a bill of divorce; yet her trea- *Ier, 3 8.*  
 cherous sister *Judah* feared not, but  
 went and played the Harlot also.  
 God took it ill, that *Jerusalem*  
 should slight the kindness of such a  
 caution, and despise the counsel  
 which was written to her in her  
 sisters blood; q. d. I would have  
 made *Jerusalem* wise by *Samaria's*  
 harms, and taught her by a Rod  
 which she only saw: but she feared  
 not; she hardened her heart through  
 unbelief, and either would not un-  
 derstand the caution, or dared me to  
 my face to do my worst, while by  
 her shameless whoredoms she went  
 on to provoke me to jealousy. This  
 hasteneth that Judgment upon her  
 self which she despised on others:  
*Judah*

*Judah must feel Israels rod*, because she would not hear it: As *Israel* must suffer those Judgments on the Nations which she would not improve; by those very Nations by whom she would not be instructed she must be destroyed, Zeph. 3. 8. So *Judah* must feel what she feared not at a distance; she that would not tremble at her Sisters divorce must suffer divorce her self, and be judged as women that break wedlock &c. Ezek. 16. 38. And bear her own shame for her sins that she had committed more abominable than they vers 52.

Beloved Christians, if we would prevent the like *severitie*, let us take heed of the like *securitie*: God hath been a long time scourging *England* upon *Germanies* back, and upon *Irelandes* back, and upon *Scotlands* back; God hath for these many years scourged *London* on the back of all the *Cities* and *Countries* round about; and God doth daily scourge every one of us in particular upon the back of our suffering  
bre-

brethren, in divers kinds; his de-  
 sign is, that we should fear him, that  
 we should receive instruction: If we  
 together fail his expectation, we  
 may fear that the same rods are  
 preparing for our backs where-  
 with they have bled, yea that their  
 rods shall be turned into scorpions  
 to us; we sin worse then others,  
 when we sin those very sins for  
 which others have been punisht be-  
 fore our faces, and add contempt to  
 their transgression; and how just  
 will it be with God, if as we ag-  
 gravate their sins, so He aggravate  
 upon us their plagues; we that  
 would not be bettered by Gods  
 warning pieces, should be destroyed  
 by Gods murdering pieces; that  
 we that would not see and learn,  
 should feel and perish; even parti-  
 cular judgments should be our do-  
 cuments: Remember Lot's wife; Nocumenta  
documenta.  
 the pillar of salt should sea on our  
 hearts, that when the judgments of  
 God are abroad in the Earth, we  
 that are the inhabitants, not of the  
 Earth only, but of Sion also, may  
 learn

learn *Righteousness*. Even those judgments which the *Magistrates* doth execute by Gods appointment are chiefly for *caution* to standers by

*Deut. 13* that others may hear and fear, and do no more any such wickedness, &c. How much more those judgments which the Lord himself doth execute? *vid. Psa. 64. 7, 8, 9. 2 Pet. 2.*

When the father is correcting his child, the whole family should fear and tremble. \**Jer. 7. 13* Go to my place in *Salem*, saith God to the Jews, and see what I did to it for the wickedness of my people *Israel*. If we would learn by other mens sufferings, we should prevent our own: This is the way to prevent sufferings. The Lord make us wise to Salvation.

2 Branch of  
Exhortat.  
To such as  
are under  
affliction.

Take notice of  
Gods design.

I come to the second Branch of Exhortation, *sc.*

To such as yet lie under affliction, and the chastisements of the Almighty.

Take notice, O thou afflicted Soul, what Gods design is in afflicting of thee, and make it thy design, namely, that thou mayst be taught, that

correction may be turn'd into in-  
 struction; *hear the rod, and who hath*  
*pointed it.* It is the great mistake  
 and folly of men, that they make  
 more hast to get their afflictions re-  
 moved then sanctified: *The captive*  
*hasteneth that he may be loose-*  
*and that he should not die in the*  
*prison, &c. q. d.* men would fain break  
 prison, or leap out at the window,  
 before God open the door: But this  
 their way is their folly; so the fol-  
 lowing words imply; *But I am the*  
*Lord thy God that divided the Sea,*  
*whose waves roared, the Lord of*  
*Hosts is his Name, q. d.* Men would  
 fain be delivered, but they take not  
 the right course: Deliverance be-  
 longs unto me, *I am the Lord thy*  
*God that divided the Sea,* and made  
 it a way for my ransomed to pass  
 over, and that when it was most  
 tempestuous, *When the waves*  
*thereof roared:* When I will deli-  
 ver, no obstruction can stand in the  
 way; and yet *Israel* now in cap-  
 tivity will not look to me: I am  
 the *Lord of Hosts,* that have all the  
 'Armies

' Armies of Heaven and Earth  
 ' command; and yet when they are  
 ' besieged with troubles & dangers  
 ' cannot hear from them, they run  
 ' the creature, and neglect God; and  
 ' if they cry to me in their distress  
 ' it is for deliverance only, but not  
 ' for teaching, though I have put  
 ' my words in thy mouth, verse 10  
 ' that is, I have given them my Law  
 ' and Statutes, wherein I have made  
 ' known my design in affliction, where  
 ' I send them into captivity, namely  
 ' that there I might TEACH  
 ' THEM; that I might humble  
 ' them, and prove them, and make  
 ' them know what is in their hearts.  
 ' This is the shortest way to deliverance.  
 ' and in this path if they have  
 ' trod, I would have planted the  
 ' Heavens, and laid the foundation  
 ' of the Earth, vers. 16, even the  
 ' NEW HEAVENS & the NEW  
 ' EARTH of Jerusalems Restoration  
 ' on, and say to Sion, Thou art my  
 ' people, in the same verse. This  
 ' Gods method wherein he will own  
 ' his people, and wherein if they meet  
 him

they shal not stay long for their  
deliverance.

And therefore be wise, *O thou*  
*distressed, tossed with tempest, and not*  
*supported*; be instructed; lest Gods  
Isai. 54, 11  
depart from thee; make more  
to be taught, then to be deli-  
vered; and chuse rather to have thy  
affliction sanctified, then removed.

Consider,

That this is Gods design, that  
might teach thee by his chastise-  
ment, and if thou crossst Gods de-  
sign, God will cross thy design; if  
thou wilt not let God have his end  
in thee, he will not let thee  
have thy end in enlargement: The  
way to retard deliverance, is to  
have too much haste to be delivered;  
he that beleeveth will not make

1. If we  
cross Gods  
project,  
God will  
cross ours.

Consider, That bare deliverance  
is not the Blessing: I told you before,  
deliverance alone is but the fruit  
of Gods bounty; He tell you more  
: Deliverance alone may be the  
effect of the Curse, a man may be de-  
livered in wrath, and not in love; de-  
liver-

2. Deliv-  
erance is  
not the  
Blessing.



liverance from one affliction may  
 but make way for another, for  
*greater*; affliction may return like  
 the unclean spirit, with seven more  
 worse then it self: So God threatens  
 an unteachable people; *If by these*  
*things ye will not be reformed, I*  
*will walk contrarie to me*, cross  
 design in my chastisements, then  
 Levit. 26: *I walk contrarie to you*, I will cross  
 33. 14. your design, and instead of deliver-  
 ance, *I will punish you yet seven*  
*times more for your sins.* The blessing  
 of correction is *instruction*: O Lord  
 not God go til he blesse thee. It is a  
 thing to have affliction, but not the  
 blessing of affliction; to feel the  
 wood of the Cross, but not the  
 of the Cross; to taste the bitter  
 root, but not the sweet fruit of  
 suffering condition; the *Curse*,  
 not the *Cordial*. Truly in such a  
 one affliction may not onely make  
 way for another, for more,  
 greater; but affliction here may  
 make way for damnation hereafter  
 and as one saith wittily, ----- by  
 the fire of affliction in this world,

an may be but *perboild for Hell.*  
 and therefore mind instruction, stu-  
 the *Lessons* of a suffering condi-  
 n, *ut sup:* and be importunate for  
 thing so much as *to be taught of*  
 ; and to be taught not with a  
 mon teaching, but that *special,*  
 o's *covenant, saving* teaching, which  
 hen *ing* th the Soul into the *nature* of  
 ll cre Truth, and makes it *holy* as it is  
 deliver, and *pure* as it is pure, and *hea-*  
 t *se* as it is heavenly: *He for our*  
 blest, *that we might be partakers of* Heb. 12, 10  
 O *holiness.*

is a Third Branch of Exhortation,  
 not to them that are come out of *af-* 3 Branch of  
 feel *tion and fiery tryals: Sit down,* Exhortat.  
 he *gilitian, and reflect upon thy self,* To such as  
 e *bit* it upon thine own heart, *exa-* forth of  
 uit *thy self; Have teachings ac-* affliction.  
 rse, *panied chastisements? hath the*  
 ch *budded? cast up thy accounts:*  
 y *at hast thou learn'd in the School*  
 re, *affliction? Not to go over the*  
 ce *er Carechism of those twenty*  
 reaso *ons again, view the abbreviate;*  
 - by *n God discovered to thee the*  
 world *lness of sin, the emptiness of the*  
 crea-

\* *Fornica* creature, the fulness of Christ?  
*tur anima* no evil like to the evil of sin? \*  
*que aver* good like to *Iesus Christ*? Is the wor  
*tur al s te* become an empty *vanity*, a mocke  
*& que it* a *nothing* in thine eyes? Canst thou  
*extra te ea* say, *It is good I have been afflicted*  
*que para* and canst thou point out that good  
*& liquida;* and say, *This I had*, this I have got  
*non invenit* my sufferings; I know *divine Tru*  
*nisi cum ve* more *inwardly*, more *clearly*, more  
*dit ad te.* *experimentally*, more *powerfully*  
 Aug. Conf. more *sweetly*, then ever; it hath  
 l. 2, c. 5. more *abiding impression* upon  
 heart? I would speak a word,

1. To them that can evidence  
 these teachings to their own  
 Souls.

2. To them that cannot.

First, To those who through grace  
 do find the fruit of affliction in the  
 savory and saving teachings of God  
 upon their hearts; let me by way of  
 Exhortation commend a threefold  
 duty to you.

Three duties.

1. Study to be thankful.
2. Labor to preserve the teachings of God upon thy spirit.
3. Let

3. Let

3. Learn to pray for them that are afflicted, and what to pray.

First, *Study to be thankful*: Hath God taught thee as well as chastised thee? O say with *David*, *What shall I render to the Lord?* For consider how great things God hath done for thy Soul.

1 Dury,  
Thankfulness.

1 he privileges of being taught as well as

corrected, 1. It is more better then deliverance.

1. God hath done more for thee, when if he had never brought thee into affliction and trouble, or then if he had brought thee out the same day in which he sent thee in: if he had delivered thee upon the first prayer that ever thou madest in thine affliction, it had not been a comparable mercy to his teachings of thee by affliction: *Prevention* and *deliverance* may be in *wrath*, *ut sup*: but God never teacheth the Soul but it is in love.

2. It is a double, a multiplied mercy.

2. God hath doubled his mercy and loving-kindness to thee, he hath commanded *deliverance* and *instruction* too: a *twisted* mercy; yea, as *Deliverance* and *Instruction* were the return of *Prayer*, a *treble*, a

M

multi-

*multiplied mercy : which should greatly endear the heart to God, and make it sing with David, I will love the Lord, because he hath heard the*

*Psalm 136 voice of my Supplication : Upon the return of prayer in a single deliverance, God expects the return of praise ; Call upon me in the day of trouble, I will deliver thee, and thou*

*Psalm 136 shalt glorifie me ; how much more when he wreaths and twists his mercies one in another ? Double and treble and multiplied mercy, call for double and treble and multiplied thankfulness ; when God LOADS us with mercy, we should LOAD him with our praises.*

*3. A seal of Adoption.* 3. *Instruction is the Seal of God, which set upon Correction doth seal up Adoption and Sonship to them that are exercised thereby : The children of Affliction are, by Divine Teaching, sealed up the children of promise : If his children forsake the Law, speaking of Christs spirit in Seed, I will visit their transgressions with a rod, &c. but my loving kindness will I not take away : I will*

*Psalm 89. 31  
32. 33.*

fit them with the rod, that is, I will teach them with the rod, it shall be a rod of Instruction to them, that is the childrens portion; If his children forsake me, &c. God deals with you as with sons. Behold, oh thou Christian Soul, God hath done that for thee in thy sufferings, which possibly he denied thee in thy prosperity, given thee an evidence of thy Sonship; he hath made thy suffering-time thy sealing-time; and hath allured thee and brought thee into the wilderness, and there hath spoken COMFORTFULLY to thy heart: Thy *Paradis* hath been thy Paradise, wherein he hath given thee his loves.

Heb. 12.7

Hos. 2. 14

4. God hath consecrated thy sufferings by his Teachings: Afflictions have taken Orders, as it were, and stand no longer in the rank of Ordinary Providences, but serve now in the Order of Gospel-Ordinances, officiating in the holy garment of Divine Promises, and to the same Uses. What is the great end and design of the Promises? the Apostle tells us, 2 Pet. 1.4. *There are given to us exceeding*

4. Sufferings are consecrated.

ceeding great and precious Promises, that by them we should be partakers of the divine nature, i. e. of gracious dispositions and qualities, which make the Soul resemble God, holy as He is holy, &c. this is the end of Divine Promises and Ordinances; and mark, what the Apostle Peter affirms of the Promises, the very same doth the Apostle Paul affirm of Gods chastisements, *He for our profit,*

H. 12. 10

*fit, that we might be PARTAKERS OF HIS HOLINESS:* See, by virtue of Divine Teaching, afflictions advanced to the same degree and office with Gospel Ordinances and Promises; so that what hinders, why we may not give those titles of honor to Afflictions, which the Apostle here gives to the Promises, and say, *There*

TO YOU IT IS GIVEN  
not only to believe, but  
to suffer.  
Phil. 1. 29

*are given unto us exceeding great and precious Afflictions, that by them we might be partakers of the divine nature, that is, made partakers of holiness?* See, O thou afflicted Soul by teaching God hath changed the very nature of affliction; He hath turned thy water into wine; a pre-



son, a bed of sickness, into a school, into a temple, wherein he hath taught thee into his own likeness.

5. As God hath consecrated thy sufferings, so he hath consecrated thee also by thy sufferings. As it is said of Christ, *He made the Captain of our Salvation perfect through sufferings*: τελειῶται. he consummated, or perfected; Christ became a perfect Mediator by his passion; the Cross was the complement and absolution of his Mediatorship-office; John. 19. 30. hence you hear him cry upon the Cross, τελείωται,\* *It is finished*. And \* Translat. omnia, thus also it may be said of the members of Christ; they are perfected by sufferings: Chastisement being coupled with teaching, is the Consecration and Consummation of the Saints: *I fill up*, saith Paul, that which is Behinde of the afflictions of Christ in my flesh; the after-sufferings of Christ. As Christ as a Mediator, so Christ as one Body, with his members, is compleated by sufferings; *I fill up* that which is behind: Christ is not full till all his members

5 The sufferer is consecrated. Heb. 2. 10.

John. 19. 30.

\* Translat. omnia,

Col. 1. 24. τα ὑστερήματα.

have had their measure of sufferings; You have need of patience, that when you have done the will of God, you may inherit the Promises. When we have done Gods will, a'l is not done, there is somewhat to be suffered, without which the Christian is not in a capacity to receive his inheritance; you have need of patience, so to carry you through the suffering part of your work, as well as the doing, that to being perfect, you may inherit the Promises.

6 Crown'd  
with the  
Blessing.  
He is blef  
sed, quia e  
ruditur ad  
beatitudi  
nem. Greg.  
Moral. in  
Job. 5. 17

Lastly, By adding Instruction to Correction, God hath crown'd thee with the Blessing: \* Blessed is the man whom thou chastenest and teacheest: God hath turn'd the Crown of Thornes into a Crown of Gold, and set it on thy head, and now brings thee forth wearing this Crown, and shews thee, as if it were, to the world as a monument of free-grace, proclaiming before thee, Thus shall it be done to the man whom God will honour.

Well then, Christian, take up thy *quid retribuam*? sit down and consult

ult with thine own Soul, *what to render for so rich a mercy?* and behold, it is resolved to thy hand: *Psal. 50. 15. I will deliver thee, and THOU SHALT GLORIFIE ME:* Behold, God hath not only delivered, but taught thee, now therefore he expecteth glory from thee.

Glorifie God,

1. *With thy lips; I cryed to him, Glorifie with my lips, and he was GLORIFIED with my TONGUE:* Let the lip of prayer be turn'd into the tongue of praise; make your tongues your glory, by proclaiming Gods glory; be telling what great things God hath done for you; say with David, *Come and hear all ye that fear God, and I will tell you what he hath done for my Soul: Abundantly utter the memory of his great goodness, make his praise glorious. Extol him in Psalms of Thanksgiving: Sing unto the Lord, O ye Saints of his, give thanks at the remembrance of his holiness: He that offereth me praise, GLORIFIETH ME.*

Glorifie

God.

1. With your lips.

Psa 66. 15.

Psa 30. 4.

Psa. 50, 23

2. *Glorifie God with thy life, live* 2. With your live.  
his

M 4

Per 2. 9.  
 τὰ ἀγγέλους  
 ἐκ τῶν  
 τερνείων.

Ps. 50. 23

Inquire ut  
 se videam,

Mat. 5. 16

\* Caelum  
 quoddam  
 lucidissi-  
 mis virtu-  
 tum stellis  
 ornatum.

his praise; hath God taught thee? If thou wouldst glorifie God, go and put all the Lessons which thou hast learned into print; shew forth the graces of him that hath called thee out of darkness into his marvelous light; print them in such a legible character, that who so runs may read: Lip-praise is good, but life-praise is better; He that offers me praise glorifieth me, and to him that ORDERETH HIS CONVERSATION ARIGHT will I shew the Salvation of God: It is good to speak so, that men may see; that standers by may be Gods witnesses and yours, that you are taught of God; and say, Lo what hath God wrought? how boldly, and humbly, and privately, and self-denyingly do these servants of God walk since they came out of tribulation? Live so, that you may take off the scandal of the Cross of Christ, and bring men into love with a suffering condition: Let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven; \* that you

you may be a little *Heaven-sparkling*  
with bright stars of divine grace, as  
was said of Joseph.

3. Now God hath taught thee, <sup>3</sup> Be ready  
thou ready to teach others: It is to teach o-  
debt which thou owest to all thou

conversest with; *When thou art con-*  
*verted, strengthen thy Brethren.*

Communicate what God hath  
taught thee to thy yoke-fellow, chil-

ren, servants, friends, upon all sea-  
sonable opportunities. Sanctified

knowledg is *communicative*; Free-  
ly thou hast received, freely give.

God never lighted this candle, that  
should be put under the bed, or

under the bushel, the bed of plea-  
sure, or the bushel of profit; but that

it may be put into the candlestick of  
thy conversation, and so shine before

men, that they may see, and glorifie  
thy Father which is in heaven. This

is indeed to glorifie God. And thus  
much for the first duty. I come to

the second duty; and that is,

*Labour to preserve the teachings*  
*of God upon thy spirit. Studie how*

*to maintaine that sweet gracious*

M 5

frame

\* Mark 4.  
21.

2 Duty, To  
preserve  
a good  
frame of  
spirit.

frame of heart into which God hath taught thee by affliction. It is the duty which Christians should practise as oft as they come from the *Word*, or any other *divine Ordinance*: When we come out of a *Sabbath*, we should sit downe, and observe with what frame of spirit God sends us away from the Ordinance; If the Ordinance hath left no savory gracious impression upon the heart, to lie in the dust, and mourne, and commune with our own hearts, and lament after God: If there be an Ordinance-frame, we should rejoyce in it, bless God for it, and labor to keep up such a frame upon the heart till the next solemn approach to God. Christians, how much more should this be our care and studie when we come out of Gods Furnace, that solemn Ordinance of Affliction, to labour to maintain that melting frame of heart, that warmth and heat, that life and vigor which we have brought with us out of affliction. Look to your selves, that ye lose not those things which God hath wrought

2 John 3.

wrought in you. To that end take a few Means or Helps.

First, Be often reading over the Means & LESSONS which God hath taught you; frequently revive the remembrance of them in your heads, and work the impressions of them upon your hearts: labor not only to say them without book, but indeed to get them by heart. I tell you Christians, you had need to take much pains with your selves, to keep the Teachings of God alive upon your spirits: For be sure of this, that you will find a great difference between your hearts yet under affliction, and when the affliction is taken off; and without infinite watchfulness your hearts will be too hard for you: *The heart is deceitful above all things, and desperately wicked.* There is much of a Pharaoh-like disposition in every man, very prone to harden when the storm is over. It is sad and wonderful to consider, how a corruption will lie as if it were quite dead, while danger and death are before us, and how suddenly

positive a  
good frame  
of heart,  
1. Be often  
perusing  
your Les-  
son.

Jer. 17. 9



denly and powerfully it will revive; and without special take heed, betray the Soul, when the danger is over. That Caution which God by Moses gave the Israelites in the Wilderness, may make every wise Christian to tremble: *I know their imaginations, which they go about* EVEN NOW, BEFORE I have brought them into the Land, which I swear. Their hearts were secretly projecting for their lusts, even while they were yet smarting under the rod: and in the howling wilderness they are forecasting how to satiate sense, and serve their carnal interests, when they should come into the Land that flowed with milk and honey. Possibly, these were not downright resolves; but saith the Lord, *I know their imaginations*; O my Brethren, we should harken to the whisperings of Lust in our own bosoms, and labor to suppress them; to crush the Serpent while it is in the shell; for if there be such floatings of sin in the imagination, while yet in *duration*, what projecting and contrive-

rivements will there be in the heart  
 when liberty and enlargement shall  
 present *temptations* and *opportuni-*  
*ties*? And therefore *keep we our*  
*hearts with all diligence*; or as the *Prov. 4. 23*  
 Hebrew phraseth it, *of all keepings*  
*keep our hearts, for out of them* *Hic fons*  
*come the issues of life*: and when *boni, & pec-*  
 the days of affliction and trouble are *candi origo.*  
 gone, work Truths, and Counsels re- *Hieron.*  
 ceived *frequently* and *fixedly* upon  
 your Consciences; that you may,  
 like good Scribes, *instructed to the*  
*Kingdom of God, bring out of your*  
*treasures things new and old*; and *Mat. 13. 52*  
 have always in a readiness where-  
 with to oppose and check temptati-  
 on, and may practise every Lesson  
 which God hath taught you, in the  
 season thereof.

Secondly, *Renew*, also, often up- *2 Help,*  
 on your Souls, the remembrance of *Renew the*  
 the sharpness and bitterness of the remem-  
 affliction: it will be a notable cor- brance of  
 rective to sensuality, and give check the afflic-  
 to sinful excesses. The flesh will tion.  
 quickly grow wanton when it find-  
 eth ease; *Jesurun*, when the neck  
 was

was got from under the yoke, quickly  
 Deu. 32 15 ly, waxed fat, and kicked: They  
 soon forgot his works, they waited  
 Psa. 106 13 not for his counsel, but lusted ex-  
 ceedingly: WORKS and COUN-  
 SEL. CHASTISEMENTS and  
 TEACHINGS were quickly for-  
 gotten, when once the affliction was  
 over: They quickly forgot a barren  
 wilderness, in a Land that flowed  
 with milk and honey: They waited  
 not for his Counsel; they grew  
 weary of Counsel, when once free  
 from Correction; and chose rather  
 to walk by the dictate of their own  
 lusts, then of Gods Laws, till at  
 length God grew as weary (if I may  
 so say) of counselling, as they were  
 of being counselled; and gave them  
 Psa. 81 12 up to their own hearts lusts, to walk  
 in their own counsels: That they  
 that would not live by Gods coun-  
 sels, should perish by their own.  
 And therefore, you that are come  
 out of the house of bondage, remem-  
 ber the sorrows of a suffering con-  
 dition; set not your heart so much  
 upon the pleasure of your present  
 enlarge-

quick- enlargement, as upon the bitterness  
 They of your former captivity. The  
 Church found great advantage in it,  
 when returned from *Babylon*: Re-  
 membering mine affliction, and my Lam 3 19.  
 miserie, the wormwood and the Gall;  
 for my Soul hath them CONTINU-  
 ALLY in remembrance: and what  
 was the fruit of it? it follows, *And*  
*humbled in me*: The meaning is  
 this; The people of God among the  
 Jews (that desired to keep close to  
 God after their great deliverance)  
 experienc'd a serious and constant  
 remembrance of those seventy years  
 sufferings, to be an excellent pre-  
 servative to that humble and gra-  
 vious frame of heart, which God  
 wrought them into, in their captivi-  
 ty: And yet this is not all; As re-  
 membrance of affliction preserved  
 Humilitie, so Humilitie strengthen-  
 ed Faith: *This I recal to minde,*  
*therefore have I HOPE*: Tribu-  
 tion wrought patience, and pati-  
 ence experience, and experience  
 HOPE, &c. By the kindly operati-  
 on of the remembrance of former  
 Dis-

Rom. 5. 3.

Dispensations, she began to conceive good HOPE through grace, that God had not chastened Her in wrath, but in love; and that all her Tribulations were the fruit of the Promise, not of the threatening: a Blessing, not a Curse. Go you and do likewise.

3 Help.  
Remem-  
ber all  
your un-  
comely  
carriage  
in afflicti-  
on;

Thirdly, Call often to mind the sad discourses and reasonings, the fears and tremblings, which you have had in your bosomes in the times of trouble and distress: Thus the Church, Lam. 3. 17. I forgot prosperitie: She had been so long in a suffering condition, that now she can scarce remember that ever she saw a good day in all her life: and at length she sits down, and giveth her self up to despair; And I SAID, my strength and my hope is perished from the Lord: She remembereth what unbelieving conclusions she made in her affliction; I SAID, &c. And so the Prophet Jeremiah, Vers. 54. Waters flowed over mine head; then I SAID I am cut off: when he began to sink in

the mire, he remembreth how his  
heart began to sink with fear; he  
meth to mind what faithless lan-  
guage his heart spake; I SAID, I  
cut off.

Thus David, I SAID in my pas-  
sion, &c. Psal. 31. 22. and 116. 11.

And Jonah 2. 4. THEN I SAID,  
I am cast out of thy sight. Heze-  
kiah makes a large narrative of  
what discourses he had in his own  
soul, what time he had received the

Thus sentence of death; and leaveth it in  
writing to all posterity: Isai. 38. 9.

THE WRITING of Hezekiah  
King of Judah, when he had been  
sick; I SAID in the cutting off of  
my days: what did he say? truly  
uttered very strange complaints  
And I such an eminent Saint as he was:

I shall go to the gates of the grave;  
I am deprived of the residue of my  
years: I shall behold man no more

with the inhabitants of the world;  
his age is departed: and a great  
man to that purpose: The sum

whereof is this; I shall dye, I shall  
sink; I must take my leave of this  
world,

Is. 38. 9, 10

world, and worms must eat my flesh in the grave, &c. Such uncomely words he uttered; but he remembered them afterward, and is contented to shame himself for them to all the world: he puts his *fleshy* complaints in print, that he may humble himself, and caution, yea and comfort others.

And thus, Christians, should we do; we should call to mind our SAIDS; i. e. we should sit down and recount the *impatiences* and *short-spiritednesses*, the *murmers* and *unbelief*, the *love of a present world*, the *fear of death*, the *hazy thoughts of God*; all the *irregularities* and *distempers* of our own spirits, in the time of Tribulation; *said, I said, &c.* Doubtless it would be of singular use, as, to *humble our Souls*, and to *check corruption*; so to *endear* and *preserve the Teachings of God* upon your Souls; while you might tune *Dauids Thanksgivings* (conceived upon some such like occasion,) *Good and upright is the Lord, therefore will he Teach*



N N E R S *in the way*: q. d. I  
 ned against the *Lord* in my afflic-  
 on, by my *impatience*, *unbelief*,  
*stumbledness*, &c. yet He was  
 ased, not altogether to leave me  
 hout the *Teachings* of his *Sp*-  
 ; not because *I was good*, but  
 cause *He was good*; not because  
 leased HIM, but because *Mercy*  
 sed H I M; not because I was  
 ight before Him, but because He  
 s UPRIGHT, true and faithful  
 his own *Promise*, hath he done  
 Good and upright is the *Lord*,  
 therefore HE hath TAUGHT  
 though I was a sinner, in the  
 gularly.

Fourthly, *Remember your Vowes*, 4 Meas.  
 on; when God, by the fire of affliction, Remem.  
 wou'd you your folly, discovered to ber your  
 ble on the hidden corruption of your Vowes.  
 n; so arts, and brought your wayes and  
 Teachings to remembrance, which were  
 while good; you were ashamed; yea,  
 nksgiving confounded; and said, as it is  
 ch like Job, Lord, wherein I have done  
 is wickedly, I will do so no more. But  
 e heed it be not so with you, as  
 S I M it

Jer. 2. 20.

it was with backsliding *Israel*, of whom God thus complaineth; Of old time I have broken thy yoke, and burst thy bands, and thou saidst, WILL NOT TRANSGRESS q. d. I brought thee, hundreds of years since, out of the *Land of Egypt*, out of the house of bondage, and then thou madest me fair promises I remember the kindness of thy youth, the love of thine espousals vers. 2. Thou saidst, I will do so no more: Lord, I'll be covetous no more, and idolatrous no more, adulterous no more; I will murmur no more, I will no more depart from thee, Thou art the Guide of my youth. Good words, had she been as good as her word: but oh read what followeth, and tremble; when upon every high hill, and under every green tree, thou wandrest, playing the harlot: i. e. no sooner her old hearts and her old temptations met but presently they fell into mutual embraces: And this is the temper of our hearts, for all the world; \* we are very good while we are in afflic-

\* Nuper  
me cujus  
dam amici  
languor  
admonuit  
optimos esse  
nos dum  
infirmi su-  
mus. Plin:  
ep 26. l. 7.  
ad Max.

son, and promise fair, but no sooner  
 ; Of her trial over, but we forget Gods  
 , and Teachings, and our own Vowes, and  
 dft, return into the same course and  
 E S S thion of conversation as before.  
 eds o Now therefore, if you would pre-  
 of & serve the Teachings of God upon  
 re, an our spirits, sit downe, remember  
 mifes our Vowes, and spreading them be-  
 f th re the Lord, say with David, I wil  
 nsala y the my vowes, which my lips P<sup>sa</sup>. 66. 13  
 o so ve utter d, and my mouth hath 14.  
 us n kee, when I was in trouble. Lord,  
 adm rough grace assisting, I will be as  
 are n ady to pay my vowes, now I am  
 t from ell, as I was to make vows when I  
 of m as sick, &c. THY VOWES are P<sup>sa</sup>. 56. 12  
 een a on me, I will render praises unto  
 wha e. When you have made good  
 n upo ks, be as careful to make good  
 ever ur Vow unto the Lord; Vow, and P<sup>sa</sup>. 76. 11.  
 laying AY unto the Lord your God.  
 ner o In the fifth place, If you would 5. M<sup>att</sup>. 23.  
 met reserve the Teachings of God upon Attend up.  
 mutu y heart, attend constantly and con- on the  
 per o sionably upon the Ministry of the Word.  
 \* w The truth is, the Word and  
 afflic the Rod teach the same Lessons. The  
 tion Rod

Rod many times is but the *Wor*  
 REMEMBRANCER: And there-  
 fore as the Rod *quickens* the Word  
 so the Word back again will *reviv*  
 and *sanctifie* the teachings of the  
 Rod: They mutually help to set on  
 another with deeper impression  
 And therefore *hear WISDOM*  
*watching daily at her gates, waiting*  
 Prov. 8. 34 *at the posts of her doors, if thou*  
*wouldst be blessed. It will be of*  
*twofold advantage.*

1. *It will help your memories:* As the  
 the Rod *repeats* the Word, so the  
 Word will repeat the instructions  
 the Rod; the Gospel will bring  
 remembrance what you have learn-  
 ed in the School of affliction.

2. *It will quicken affection:* To  
 hear that repeated by the still  
 voice of the Gospel, which before  
 God taught you in the voice of  
 thunder, this cannot but affect, and  
 make you bespeak the Gospel, as  
 once the Israelites did Moses, *Speak*

Deut. 5. 25 *thou unto us all that the LORD*  
 36. *God shall speak unto thee, and we*  
*hear it and do it, but let us not hear*

the voice of God any more, that terrible voice of Judgment, lest we dye. And certainly God will take it as well at your hands as he did at Israel, and will answer in some such language, *I have heard the voice of this people, they have well said all that they have spoken: O that there were such an heart in them, that they would fear me, and keep my Commandments, that it might be well with them, and that I might not bring up-pon them such evils as I have done, so they more.*

6. Be often feeding that frame of *6 Means;* heart which God hath taught thee *Fixed a* to: do by it, as thou daily beggest *good frame of heart.* God would do by thee; Give it day by day its daily bread; Meditations suitable to the nature of that grace which thou wouldst maintain; Exhortations, Promises, Truths, Scripture-considerations, agreeable to the Lesson: Take heed of feeding corruption with thoughts of the greatness that is in sin; Take heed of starving grace by withdrawing from it suitable aliment. You will

require the blood of your Infants that are starved at the Nurses hands Will not God be much more jealous over the *births* and *issues* of his own Spirit? Meditate much upon the *Sinfulness* of Sin, the *Emptiness* of the Creature, the *Fulness* of Christ, the *exquisiteness* of his *Sufferings*, the *severity* of the last *Judgment*, the *Torments* of Hell, the *joys* of Heaven, the *infinite Perfections* of the *Divine Nature*, and the *horror* of *Eternity*. Rich in *Meditation* and rich in *grace*.

Meditatio  
9. mentis  
ditatio.

7 Help.

7. And lastly, *Be much in prayer*

As it was not enough for God to make the first Creation, but he must uphold it by the Word of his Power or else it would quickly have returned into its first Nothing: So it is with the second Creation, Christ

Hebr. 1. 3

Heb. 12. 3.

Phil. 1,

the Finisher as well as the Author of grace; He that hath begun a good work in you, must perfect it: Strength only comes from the unchangeable God; and therefore pray that God would put of his unchangeableness upon you. Pray

Inter

Luther was wont to pray, *Confirm* <sup>Act. 13.</sup>  
 O Lord in us what thou hast <sup>Mm. fol.</sup>  
 wrought, and perfect the work thou <sup>777.</sup>  
 hast begun in us to thy glorie, so be  
 it; which he seems to have taken  
 out of *Psal. 68. 28.* Strengthen, O  
 Christ God, that which thou hast wrought  
 in us. Pray that prayer which David  
 prayed over that liberal frame of  
 heart which God had formed in his  
 people for the service of the Temple.  
 O LORD God of Abraham, and I-  
 saac, and Jacob our Fathers, KEEP <sup>1 Chro. 29</sup>  
 THIS FOR EVER in the ima in- <sup>18.</sup>  
 tion of the thoughts of the heart of  
 thy people, and PREPARE their  
 heart unto thee; or \* STAALISH  
 their heart. Oh be earnest with God  
 for stabilitie of heart, that thy good-  
 ness may not be as a morning cloud, *Hosea 6. 4*  
 and as the earlie dew, but that it may  
 in some proportion resemble the  
 Author of it, and be Yesterday, and  
 To day, and the same for ever.  
 In a word, By all these means and <sup>Hebr. 13 8</sup>  
 helps, and what other God hath  
 sanctified for this gracious end, la-  
 bour, Christians, to be such *et* of  
 N your



*Pisum* 11 your afflictions, as you promised God  
*go quod* and your selves to be when you  
*pluribus* were in; that neither God nor your  
*verbis plu-* own Souls may have cause to repent  
*ribus et an-* of your sufferings; that the fruit of  
*volumini-* chastening may be † *Repentance ne-*  
*bus philoso-* ver to be repented of, i. e. \* never  
*phi docere* to fall back again: Having in your  
*conantur* troubles repented of your sins, take  
*ipse brevis* heed when you are delivered, that  
*ter tibi mi-* you repent not of your repentance;  
*trique preci-* and he that doth not repent of his  
*pere ut ta-* repentance now, shall never have  
*le, esse sani* cause to repent for his repentance  
*pseverem* hereafter.  
*mus quales*  
*nos futuros*  
*prostitimur*  
*in fin.*

*Plin. l. 25* And thus I have done with the se-  
*l. 7 ad Max* cond Duty of those, who through  
*† 2 Cor. 7.* grace do find they have been taught  
*\* Marbury* by affliction.  
*of Repent.*

I come now to the Third Duty.  
*3 Duty.* Pray for the afflicted; and when  
*Pray for* you pray, say, *Lord, teach them as*  
*the afflict-* well as correct them, that they may  
*ed.* be blessed. O pray thus for *ENG-*  
*LAND*, she hath been a long time  
 sorely chastised of the Lord, and yet  
 hath been all this while like a *Bul-*  
*lock unaccustomed to the yoke.* O  
 pray

pray, *Turn us Lord, and we shall be turned, thou art the Lord our God.* Pray, that God would teach *ENGLAND* in this day of her visitation the things of her peace before they be hid from her eyes. O pray Luk 19.42 that we may be INSTRUCTED, lest Gods Soul depart from us: If Correction go not forth into Instruction; if *England* be not at length reformed by all the judgments of God upon her, she hath seen her best days, and may expect to be made desolate, a Land not inhabited; Jer. 6.8 there is no balm for our pain, neither any Physician that can heal our malady.

Pray thus for all your friends, who are or have been in the furnace of affliction; pray that they may come forth as gold purified seven times in the fire, that they may lose nothing there but their rust: Pray, Lord, what they see not, teach them, and if they have done wickedly, let them do so no more. One great use which Christians should make of reading the Scripture, is to learn from thence

the *language of prayer*. And oh that the professors of this age would in this particular learn *what* to pray and *how* to pray for their brethren in *tribulation* : O that they would censure less, and pray more, and instead of speaking one *of* another, speak more one *to* another, and one *for* another ; that was the good old way ; THEN *they that feared the Lord spake often one to another* :  
 Mal. 3. 16 But oh the tender, praying, healing, restoring SPIRIT, is departed ; and if Christians stir not up themselves to call it back again, it is a sad presage that God is departing too ; and *Woe unto us w'en God departeth from us* : We are like water spilt upon the ground, that cannot be gathered up again : We judge before we enquire, and reject before we admonish : Our Brethren, upon vain surmises, are to us as *Heathens and Publicans*, before we have been to them as *Christians and fellow-members* : And this we think becometh us, and we take a kinde of pride and contentment in it. But  
 Oh,

Oh, to *inform*, to *convince*, to *exhort* Gal. 1. 6.  
 to *pray*, to put the bone (if out) Mat. 18 5  
 in *your* again, this were done like the 16 17  
 Disciples of Christ; to shew our  
 selves Christians indeed, professors Violentia  
 not of the *Letter*, but of the *Spirit* sa. 11. 26.  
 and would *gain* our Brethren pi. a.  
 in stead of *blasting* them. *Con-*  
*sider* what I say, and the Lord  
 give you a right understanding in all  
 things

And thus much for such as are  
 come out of affliction, and  
 find that it hath been  
 through free grace a teach-  
 ing affliction.

But now secondly, To such as Exhort. to  
 cannot evidence to their own Souls them that  
 that chastening hath been accom- have been  
 panied with divine teaching in any corrected,  
 Gospel-proportion, or at least are turned in-  
 not deeply sensible of the want of it; structed.  
 here is a word of Exhortation for  
 them, suffer it I beseech you; *Reul*  
*your selves in the d st before the*  
*Lord; smite upon your thigh: sigh*  
*with the breaking of your loyne, and*  
*cry out with Ephraim, Thou hast*

Reader, excuse the frequent use of this Scripture, *Isa. 31. 18.* *Nunquam scitu dicitur, quod nunquam scitu dicitur, that cannot be too often spoken, which cannot be sufficiently learned.* *S. n. Epist. Hos. 9. 11* *Isa. 58. 8.*

*chastised me, and I was chastised, as a Bullock unaccustomed to the yoke: I have felt the blows of God, but that is all; I have received no more instruction by all my correction, then a brute beast; or if I had, I have quickly lost it; it is fled like a bird, from the birth, and from the womb, and from the conception: It is like the untimely fruit of a woman that never saw the Sun. Truly thou hast cause to sit down, and even wish for thy affliction again: God had put himself into thy hands (as it were,) and thou hast let him go without THE Blessing, the blessing of saving Instruction: how mayst thou even wish, I say, O that I were in prison again, in my sick bed again, in banishment again, et sic in cat. However humble thyself greatly before the Lord, and wrestle mightily for the AFTER TEACHINGS of God upon thy heart; Pray, Turn me Lord, and I shall be turned, for thou art the Lord my God; what affliction hath not done, Lord do thou; set Omnipotency*

potencie on work, and it shall be done; turn me, and I SHALL BE turned, that so thy Soul may yet speak to the praise of free-grace:

AFTER that I returned I repented, Jc. 31. 19

and AFTER that I was instructed, I smote upon the thigh, I was ashamed, yea even confounded, because I did bear the reproach of my youth.

Uge the Lord, as Sampson did after his victory, Judg. 15. 18. Thou hast given this great deliverance into the hand of thy servant, and sha' I now dye for thirst, and fall into the hand of the uncircumcised? Say thou, Lord, hast thou given thy servant this great deliverance from danger and death, and shall I now perish for want of teaching, and go down to Hell among the uncircumcised? TEACH me thy way.

O Lord, I wil walk in thy truth: Psal. 68 11

Unite my heart to fear thy Name. Psa. 143. 6

TEACH me to do thy Will, for thou art my God, thy Spirit is good; lead me into the Land of uprightness. In a word, desire the Lord that He would do all the work, and then

take all the glory : Say, Lord, teach me, as well as deliver me, and I shall be blessed.

The fourth and last Branch of Exhortation is to *Parents* and *Governours*.

Exhortat.  
to Parents.

To exhort them in the Education of their children : to imitate God; and that in two things.

1. In affording their children due correction.
2. To Correction to add instruction.

1. Exhort.  
Withhold  
not due  
correction.  
Prov 19 18

First, *Afford your Children due correction.* It is the counsel of the Holy Ghost, CHASTEN thy son while there is hope, and let not thy Soul spare for his crying. Behold, God countelleth you that are parents, or instead of parents, to do with your children as He doth with his; wisely to use the discipline of the Rod, before vicious dispositions grow into habits, and folly be so deeply rooted, that the Rod of Correction will not drive it out. Error and folly, saith one very well, be the knots of Satan, wherewith he

Po 22 15  
Mt 7 6 pp  
Comm.  
en Prov.  
in locum.



ties children to the stake to be burnt in Hell; and these knots are easiest cut betimes; or if you should make the child bleed in cutting of them, let it not cause you to withdraw your hand, for so it followeth, Chasten thy son, &c. and let not thy Soul spare for his crying: It is not only foolish, but cruel pity to forbear correction for a few childish tears; to suffer the child to howl in Hell for sin, rather then to shed a few tears for the preventing of it. Foolish fathers and mothers call this love, but the Father of Spirits calls it hatred: He that spareth the rod, Hateth his son, Prov. 13. 24. Surely there is nothing so ill spared, as that whereby the child is spoiled; such sparing is hatred: and because you hate your children in not correcting of them, they come afterward to hate you by not correcting of them: But this is not all; \* the parents lenitie in this case makes way for Gods severitie: Pity to the flesh, is cruelty to the Soul; so the Hebrew may be rendred, Spare

\* *Salte in-  
u il-ter  
Vnde p-  
nicle (a-  
tiet si us  
patris le i-  
ta em, ut  
pistia uite  
sentias di  
severit-  
em: Aug.  
in Pla. 50  
Ad inter-  
flectum  
Pa u de-  
riving the  
original  
word from  
the root  
which in  
high. is  
to kill*

not to his destruction, or to cause him to dye, that is, to occasion his destruction: the foolish indulgence of the parent may be, and often is the death of the child, eternal death: Parents spare their children in their folly to the destruction both of body and soul. And this may help us to expound that other parrallel text, *Withhold not correction from the child, for if thou beat him with the rod he shall not dye*: The meaning may be either, that *correction will not kill him*; the rod will break no bones; so preventing and reprov- ing at once the silly tenderness of fond parents, who think if they should correct their children, they would presently dye of it; they are as afraid to use the rod, as if it were a sword: \* *Abraham feared not so much to sacrifice his son*, as such parents fear to *chasten him*. Nay, but saith the Holy Ghost, fear not correction, for behold, *the strokes of the rod are not the strokes of death* it is but a rod it is not a serpent, take it into thy hand; it may smart, it will

Pro. 23. 13

\* Antiqui  
petris ut  
Deo p' ce-  
rent ad mor-  
tem filius e-  
tiam non  
parebant;  
nos autem  
res quos se-  
curum  
carnem di-  
ligimus eti-  
am tenui  
verborum  
aspirate  
is: qui no-  
audemus.

Greg. in

Sam. 13

will not *sting*: To take away the fear of parents in this case, God himself giveth them his word for it, *He shall not dye*: This I say may be the meaning; by *correcting* thy child thou shalt not *murder* him. Or else (which I rather conceive) the words may be a *motive* drawn from the *fruit* of correction; *Withhold not correction from the child*; why? *He shall not dye*, i. e. it may be, and (through divine blessing accompanying it) is often a means to prevent death: it may prevent the *first* and *second* death, to which the child is exposed by the sinful indulgence of the parent. The \* word used in this place, saith one, seems to note an *immortality*; so that *He shall not dye*, is all one as if the Holy Ghost had said, \* *He shall live for ever*; the rod on the flesh shall be a means to *save* the *soul* in the day of the Lord Jesus: *We are chastened, that we should not be condemned with the world*. Such *smittings*, as *avid* faith in another case, shall be a *kininess*; and such *rebukes*

\* *Greg. Nys.*  
in *Cant.*

*Hon* 12.

\* *There is*

a *metonymy*

in the

words,

wherein

more is

understood

then expressed.

\* *Cor.* 11. 32

*Psa.* 141. 5.

rebukes are so far from breaking the  
 head, that they shall be an excellent  
 oyl, which shall cure, and give life  
 The very Philosophers could say,  
 Correction is a kind of Physick to  
 Medicine. Alas, our children are  
 sick, and cruel is that mercy which  
 will suffer them to dye, yea eternal-  
 ly, rather then disgust their palates  
 with a little better physick? Apish  
 parents they be, who hug their lit-  
 tle ones to death; \* Paricides rather  
 then Parents; of whom we may say,  
 as sometime the \* Roman Empe-  
 ror said of Herod ( when he heard  
 that he had murdered his own son  
 among the rest of the infants when  
 Christ was born, that so he might  
 be sure (as he supposed) to destroy  
 the King of the Jews, ) It were bet-  
 ter to be such peoples swine, then  
 their sons. O hateful indulgence!  
 merciless pity! to lose a child for  
 want of correction! such parents  
 throw both the rod and the child  
 into the fire at once; the rod into  
 the fire of the chimney, and the child  
 into the fire of Hell. This is not  
 done

done like God, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: And so doth every wisely-loving parent; He that spareth the rod hateth his son, but he that Loveth Him chasteneth him betimes. As moths are beaten out of a garment with a rod, so must vices out of childrens hearts. And for want of this disciplinary love, how have some children accused their parents at the Gallows? And how many do, and will curse them in Hell, in some such language as *Cyprian* supposeth infants to complain of their parents who denied them Baptisme; The treacherous fondness of our parents hath brought us into these torments, our fathers and mothers have been our murderers; they that gave us our natural life, have deprived us of a better: and they that would not correct us with the rod, have occasioned us now to be tormented with *Scorpions*. O it would grieve the heart of the most unnatural parent in the world to hear the doleful

Heb, 12, 6

Pro, 13, 24

P r d i t' nos,  
aliena per-  
ficia paren-  
tis sensimus  
peccata.  
Cyp. Ser.  
de lap.

\* *Filius patris sentit lenitatem, ut postea sentiat Deifirmitatem, & Hoc Non Solus Sed Cum Deo soluto Patre.* Aug. in Psa. 51.  
 † *Vid. Chrysost. l. 3. ad vertutis vitup. vita Monastica.*  
 2 Sam 3. 13 Beccuse Eli restrained not his sons, their sin destroyed him and his whole family.  
*Chrysost. ut sup.*

ful complaints, and those hideous yellings of poor children in Hell fire, whom their fondness hath sent thither: and oh that they would listen to them, before they themselves come into that place of torment, and there find no mercy, because here they have shewed their children so much. \* The child goeth to Hell for his wickedness, and the parent many times for his mercy. Yea even in this life, how do many godly Parents smart for their fondness, because they will not make their Children smart for their folly. † Eli and David would not so much as rebuke their sons, and God gave them both great rebukes in their sons: It is said of Eli, His sons made themselves vile, and he RESTRAINED them not the Hebr. signifieth, He FROWNED not upon them. Oh sad! for want of a frown to destroy a Soul! the Soul of a Child! to smile a Child to Hell! Consider of it; I am much afraid, this unchristian, yea unnatural indulgence

deous Hell  
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 would  
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 aid,  
 in-  
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indulgence of Parents, is the fountain  
 of all that confusion, under which  
 England at this time reels and stag-  
 gers like a drunken man: and for this  
 very sin, at least for this among o-  
 thers, yea, and for this above others,  
 God is \* visitting all the families of  
 the Land, from the Throne to the  
 poorest Cottage. Parents have layd  
 the foundation of their own sor-  
 rows, their childrens ruin, and the  
 desolation of the Nation; in the  
 looseness and delicacy of their edu-  
 cation; and yet are not sensible of it  
 to this day: We have not correct-  
 ed our children, and therefore God  
 is correcting us in our children: We  
 \* have not cross'd them in their wills,  
 and therefore God doth cross us in  
 our wills: We have walked (even  
 in this point exceedingly) contrary  
 to God, and to his Discipline; and  
 therefore God is walking contrary  
 to us, and his punishing us seven times  
 more for this iniquity. And there-  
 fore, Oh that Parents would at  
 length awaken themselves, to fol-  
 low both the pattern and precept  
 of

*unde vos  
 ma'a inun-  
 mra perpe-  
 timny quo-  
 tidie? non-  
 e quod fi-  
 lios nostros  
 malos aspi-  
 cimus &  
 nos emen-  
 da e nigli-  
 gimus?*  
 \* God  
 nakes our  
 children  
 our 10's,  
 b: cause  
 we have  
 withheld  
 the rod  
 from them  
 We gave  
 them too  
 much rest,  
 and there-  
 fore they  
 give us  
 none,  
 Pro. 29. 17  
 Levit. 26.



*Meius est  
perire in  
vingapa-  
tris, quam  
in blandi-  
mentis pe-  
rire pædo-  
nis.*

of their heavenly Father ; who, as he *correcteth whom he loveth*, so he commands them to correct, if they love their children. *Withhold not correction from the childe ; for if thou correct him with the Rod, he shall not die : If the Rod draw blood ( should need be ) it is ad salutem ;* it is as the Physician deals with them to prevent a *Feaver* ; a Feaver of boiling passions here, and of boiling fire and brimstone hereafter : it is to cure, not to kill ; yea, thou *kill-est*, if thou dost not wound : and therefore again I say, *withhold it not : Give the Rod unto thy child, and he will one day give thee thanks for it.* Yea, it is worth observation, that the same word in the original, which is translated *withhold*, signifieth also to *forbid* ; meeting with another distemper in parents, who as they wil not correct their children themselves, so also they *forbid others* to correct them, under whose tuition they put them : As if they were afraid their children would not have *fn* enough here, nor *bell* enough here-

hereafter, they lay in *Caveats* against the means which God hath sanctified for their reclaiming. What *tears of blood* are sufficient to bewail this folly ! You that are *godly-wise*, and *wisely-loving*, take heed of it ; and when you commit your children to *others hands*, do not in the mean while hold their *hands* : if thou judgest them not *wise*, why dost thou *chuse* them ? if thou *chuse* them, why dost thou not *trust* them ? Well then, if the Rod be in *thine own hand*, *with-hold it not* ; if in thy friends hand, *forbid it not*. Certainly there is great need of this duty, which the Spirit of God doth frequently inculcate all along the *Proverbs*. I will conclude this branch of the Exhortation with inverting the Counsel of our Saviour ; In this sense be ye *not merciful*, that you may be the children of your heavenly Father : for whom he loveth he *correcteth*. and *sourgeth* everie son whom he *receiveth*. Go thou and do likewise ; and this shall be your mercy and love to your children :  
He

Mat. 5 44,  
45.

He that spareth the rod, hateth his son;  
 Pro. 13. 24 but he that loveth him, chasteneth  
 him betimes.

2 Exhort.  
 Add In-  
 struction  
 to Corre-  
 ction.

Secondly, You that are Parents,  
 or in stead of Parents, if you would  
 have your children happy, *Add in-*  
*struction to correction*; imitate God  
 in this part of paternal Discipline  
 also: let *Chastisement* and *Instruc-*  
*tion* go together: It is that which  
 the Holy Ghost urgeth upon you;  
*Bring them up in the NURTURE*

Ephes. 6. 4 and *ADMONITION* of the Lord:

There be two words relating to  
 both these Parental duties; *ἐν πα-*

\* Qua  
 Pater er-  
 dit filium,  
 Beza.

*scia. in \* castigatione*; in the *Cha-*  
*stisement* or *Correction*; and it is  
 added, of the Lord: that is, either  
 in the *Chastisement*, wherewith the  
 Lord exerciseth his children; or in  
 the *Chastisement* which the Lord  
 commandeth earthly Parents to ex-  
 ercise towards their children: this  
 is the first duty, of which already.  
 And then there is another word,  
 which holdeth forth the end and de-  
 sign of Parental Correction, and that  
 is, *ἐν ἐκπαίδευσί, in the Admonition* and

In-

*Instruction of the Lord; i. e. in* *Monitis ex*  
*Counsels and Instructions taken out* *verbo Dei*  
*of the Word of God, or such as are* *petitis, five*  
*approved of by God: The sum is* *sanctis &*  
*this, That while we chasten the* *Deo accep-*  
*flesh, we should labor to inform and* *tis. Beza.*  
*form the mind and spirit, by infu-* *Proprie fige*  
*sing right principles, pressing and* *nifestat ad-*  
*urging upon their tender hearts* *monitionem*  
*counsel, reproof, and instruction, as* *non simpli-*  
*the matter requireth. This is the* *ter sed*  
*duty of Parents, to imitate God, to* *talem, qua-*  
*let Instruction expound Correction;* *lem in men-*  
*and with a rod in the hand, and a* *tem pueri*  
*word in the mouth, to train up their* *poras & in-*  
*children to life eternal. A dumb rod* *geras quæ*  
*is but a brutish Discipline, and will* *sunt illi ad*  
*leave the child as brutish as it found* *salutem ne-*  
*him. Chastisement without teach-* *cessaria.*  
*ing may sooner break the bones then* *Zanch, in*  
*the heart; it may mortifie the flesh,* *oc.*  
*but not corruption; extinguish na-*  
*ture, but never beget grace: But*  
*the Rod and REPROOF give Wis-* *Pro. 29. 15*  
*dom. Instruction added to Correc-*  
*tion, as it makes excellent Christi-*  
*ans, so it makes good Children.*  
*There be Parents that are severe and*  
*curst*

*curst* enough to their children; they spare for no *blows*: in stead of breaking them of their *wills*, by a wise and moderate correction, they are ready to break their *bones*, and their *necks* too sometimes, in their *moods* and *passions*: But they never mind the other branch of paternal Discipline, *sc.* *Instruction* and *Admonition*: of such parents I suppose the Apostle speaketh, *Heb. 12. 9, 10. We have had Fathers of our flesh, who corrected and chastened us after THEIR OVVN PLEASURE*: He speaketh not of all *Parents*, but his meaning is, there be such men and women in the world, who are most unlike to God; and in smiting their children, rather *please themselves*, then *profit their children*: He for *our profit*, but they *after their own pleasure*, to give vent to their *passion*, and satisfy their vindictive *rage* and *furie*; and when is that? truly when the Rod and Reproof do not go together; it is an argument there is more *passion* then *judgment*, more *lust* then *love*, in such chastisements. Such

Such parents do rather betray their own folly, then take a course to make their children wise: *The Rod and Reproof give wisdom*: neither alone will do it: the *Rod* without *Reproof* will harden the heart, and teach the children sooner to hate the *Parent*, then to hate *sin*; and *Reproof* without the *Rod* will leave no impression: *Reproofs of instruction are the way of life*, or *Correction of Instruction*: a Lesson set on with a whipping is best remembered. It is *divine truth* that must be the instrument of working saving grace in the heart: *Sanctifie them with thy truth*, Joh. 17. 17 *thy Word is truth*. It is the commendation of *Timothy* his Mother, that from his very *infancy* she instructed him in the *Scriptures*, which were able to make him wise to *Salvation*. When there is a *divine sentence* in the mouth of the *Rod*, it brings *wisdom* and *life* with it.

And therefore, O that *Parents* would imitate the Father of spirits in this blessed art of paternal Discipline: joyn the *Word* of Instruction

Schola  
Criticis  
Schola Luc

Abſque  
d. & ne  
a. illi utili  
discunt.

Prov. 6. 23

2 Tim. 3.

15. cum

cap. 1. 5.

Hierom.

Chryſoſt.

Theoph.

ducent ex

hoc loco,

Parentes

etiam de

ſcripturis

d. bene in-

ſtitue

*stitero li- on to the Rod of Correction; teach*  
*beros suos; as well as chastise: reprove, rebuke,*  
 That Pa- *exhort with all long-suffering and*  
 rents ought *doctrine: It is true, it is enjoined*  
 to instruct *Timothy as a Pastoral duty; but it is*  
 their child- *as true, that every Parent is a King,*  
 dren in the *a Prophet, and a Priest: A King, to*  
 holy Scrip- *govern and chastise; a Prophet, to*  
 tures.

2 Tim. 4 3 *teach and instruct; and a Priest, to*  
*offer up spiritual sacrifice to God,*  
*Prayer and Praise with and for the*  
*Family. O that every childe might*  
*have cause to give their Parents that*

*illa magis*  
*sagebat*  
*ut tu mihi*  
*pater esses,*  
*--quoniam*  
*semper*  
*nam salu-*  
*tem tuam*  
*parturiebat.*  
 Conf. l. 1. *ver she did with my first birth. O*  
 6. 11. *that natural Parents could bespeak*  
*the fruit of their loyns, as S. Paul*

Gal. 4. 19

*bespeaks his Galatians, My little*  
*children, of whom I travel in birth*  
*again, until Christ be formed in you:*  
*that so they might rejoyce in the se-*  
*cond, more then they did in the first*  
*birth:*



each birth: Why, this is done by the  
 Word and the Rod. *Correct thy son* Pro, 29 17  
 and he shall give thee rest yea he  
 shall give delight unto thy Soul:  
*Correct!* how? the 15 verse an-  
 swers; The Rod and Reproof give  
 wisdom: Thus give your Children  
 correction and they shall give you  
 rest and delight. Though correction  
 for the present do not give you rest  
 or no chastening for the present  
 seemeth to be joyous, but grievous;  
 yet it will make them give thee rest  
 and though correction doth not de-  
 light them, yet it shall make them  
 give delight to you: What greater 3 John 4.  
 delight then to see your children  
 walking in the Truth! and to think  
 thus with your selves, (not as Casti-  
 dor expresseth it, that, so many sons, *Quot dedit*  
 O many Counsellors to the State, *familix ju-*  
 ut) that, so many children God *veras tar*  
 hath given you, so many children *reddidit*  
 you have brought up for God, and so *curia cor-*  
 many heirs for the Kingdom of Hea- *salares.*  
 ven. Well; Chastise and teach  
 out of the Law of God, and thy  
 children shall be Blessed.

Which

Which that they may, indeed, take  
one short CAUTION more;  
and that is,

Last cau-  
tion, Add  
Prayer to  
Instruction.  
on.

*Add Prayer to instruction.* As  
*Teaching* should accompany Cha-  
*stisement*, so *Prayer* should accom-  
pany *Teaching*: God need use only  
the *Rod* and the *Word*; because the  
blessing is in his own hand, he can  
command a blessing: It is not so  
with us; As *Paul* may plant, and  
*Apollo* may water, but *God* must  
give the increase; so the Father may  
correct, the Mother may instruct,  
both may and must do both, but *God*  
must give the *Blessing*: and there-  
fore Christian Parents, while they  
add instruction to correction, should  
add *Prayer* to *Instruction*: Means  
are ours, Success is Gods; and  
therefore let us put the *Rod* into the  
hand of *Instruction*, *Instruction* in-  
to the hand of *Prayer*, and all into  
the hand of *God*. Pray, and teach  
your Children to pray, that *God*  
would so bless *Correction* and in-  
struction, that both may make you  
and your Children BLESSED, A-  
men.

FINIS.



l, take  
more;

As  
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